# COMMON places of Scripture orderly & better a compendious forme of teaching, set forth with no little labour, to the great profit & helpe of all such studients in gods word as haue not had long exercise of the same, by the right excellent clerke Erasmus Sarcerius.

Translated into English by *Richard Taverner*.

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XUM

# To the most high, and mo excellent prince Henry the viii. by the grace of God king of England and of *Fraunce*, defensor of the fayth: Lord of *Ireland*, & in earth supreme head immediately vnder Christ of the church of *England* & *Ireland*, his most humble subiect and seruant *Richard Tauerner* wisheth all felicitie and health.

Seuers mortal mē which either knew not or of weiknes perfectly cōsidred not Christe (most dreade and most gracious soueraigne Lord) haue diuersly laboured to seeke thē immortal fame and memory: Of vvhich some bicause they could not atteyn it by their vvorthy acts, haue sought the same by vnworthy and most heynous crymes, as *Pausanias*, vvhich onely to get him a perpetuall name, slewe the mightie and victorious King *Philip* of *Macedonia*, as also he vvhich for the same intēt purposed to haue set on fyre the moste famous temple of *Diana* in *Ephesus*. Others there haue bene, & at this day be men of excellent litterature and eloquēce, vvhich vvith theyr pen haue sought this popular fame, amōges whom, euen they

alſo vvhich haue moſte of all diſprayſed and ſharply rebuked in others this ambicion of name, yet to theyr owne vvorkes vvherin they haue ſo vehemently reprehended other, could not tempre ne ſtey themſelues from prefixing their owvn names. So impotent a thing, ſo vnquenchable is this thurſt, this deſire of glory.

Againe, other ſome there haue bene, men of moſt noble hart and high courage, vvhich haue laboured to vvin thē renoume & fame, either by feates of armes, or by prudenly coūſelling and adminiſtrating common weales: as *Philip* Kinge of *Macedonie*, *Alexandre* the great, *Themiſtocles*, *Phocion*, the tvvo *Scipions*, *Pompey*, *Iulius Ceſar*, *Lucius Silla*, *Cicero*, *Lygurgus*, vvith infinite other.

*Socrates* (although he knewe not Chriſte, yet for his great ſanctimony and pureneſſe of life a man more vvorthy to be reputed a ſaint thē many of our *Romiſh* ſaynts) being demaūded by vvhat vvayes a man might vvyn an honeſt fame, anſwered: If thou ſhalt apply thy ſelfe to be ſuch one in deede as thou deſireſt to be counted, as vvho ſhould ſaye: vvylt thou be counted a furtherer of iuſtice, a good prince, a good counſeller: Then indeuour thy ſelfe to be ſuch in deede. For vndoubtedly lyke as the ſhadovve foloweth the body, as a compagnion inſeparable, euen ſo doth glory, renowme, and fame accompany excellent vertues, vvorthy gyftes, and noble qualities, & that ſo much the rather, if the ſame be vnloked for. Of vvhich thing [illegible]eit there vvant no goodly

examples

examples euery vvhere aſvvel in prophane hiſtories as in the holy ſcriptures, yet this one acte of a vvomā & that a famous ſinner ſhall at this time ſuffice. *Mary Magdalene* to vvhom bicauſe ſhe loued much, was much forgiuen, at a ſupper in which Chriſt was preſent, while hir ſiſter miniſtred at the table before all the geſtes, of an exceding zele and loue ſhe bare to Chriſte annoynted vvith a righte precious oyntement his feete, and vvith the very heare of hir head dryed thē again. Here I dare bold ly ſaye this *Magdalene* loked for no fame by this fact, yet vvhat anſwered Chriſt to ſuch as murmured againſt hir, and ſaide: this oyntment might haue beene ſold for much mony and giuen to the poore. Verely (ſayth Chriſt) I ſay vnto you, vvhere ſo euer this goſpel ſhal be preached throughout all the vvorlde, this alſo that ſhe hath done ſhall be told for a remembraunce of hir.

But novv to reflyct my oracion vnto your moſt royall Maieſtie, ſurely I can not but be throughly perſvvaded as vvell by the continuall procedings, as by the ſucceſſe of thinges, that not only your graces moſt delibcrate prouidence, but alſo the prudent counſels of certeyne of your maieſties faithfull coūſeylours, haue not proceded of any ambicion of name, but of a mere zele and ardent loue tovvardes the publique vveale, and furtheraunce of gods ſacred trouth. Wherefore vvhere ſo euer throughout the vvorlde the abolyſhment of the Byſhop of Romes vſurped power

ſhall be bruted or cronicled, ther alſo ſhall be reported the moſt glorious actes of *Henry* the viij. King of *England*, as chefe furderer and vvorker of the ſame. And ſemblably vvher ſo euer his maieſties noble actes ſhall be bruted there alſo ſhall not be forgotten the memory of certayne his counſellours, namely of the Lord *Crumwell*, ſo worthy a counſellour of ſo vvorthy a Prince.

But againe lyke as renown foloweth excellēt vertues, ſo enuy purſueth high renowme. I ſaye, it is not poſsible but ſuch as haue the gouernaunce of thinges, and be in great authoritie ſhal be hated, maligned, enuyed, euel ſpoken of amonges the multitude. *Alexander* the great vvhen it vvas ſhewed him that a certayne leude perſon had ſpoken many deſpytefull vvordes of him, anſwered to ſuch as vvere about him. Surely I tell you, it is princely and a thing appropryed to a great and noble man, that vvhen he hath don vvel, he ſhal be reported euill. So erronious is the iudgement of the people, ſo peſtiferous is the enuie of malicious and deſpitefull perſons. *Phocion* the *Athenienſe* was a coūſellour much more profitable then pleaſant. *Demoſthenes* contrarely vvas rather a pleaſant councellour then profitable. This ſtudied much to follow thaffections of the people, the other egrely reſyſted the ſame vvith his holſome counſells. When on a tyme they mette together, *Demoſthenes* thus greted *Phocion*. By the gods immortall, *Phocion*, if the people of *Athens* be-

gin

gin once to rage, they vvyll ſurely kyll thee'. Trouth, ſaid *Phocion*, they will kyl me in their rage, but thee vvill they kill, vvhen they come to their right vvittes. Doubtleſſe (moſt mightie and redoubted Prince) it can not be diſſembled, but as certaine of your graces coũſell be highly prayſed, extolled, and magnifyed of many: So againe on the contrary part, they be enuyed, maligned, & hated of others, namely of ſuch as either haue enuie at theyr vocacion, or be yet ſtill rooted in their popiſh ſuperſticion. Of theſe ſome perchaunce in theyr furious rage, vvould deſire their death.

But again the ſame if at any time they ſhal retourn to their right vvyttes, vvil rather vviſh (as not a fevv alredy haue done) the confuſiõ of ſuch, as haue maintained them in their rebellious ſuperſticion. I meane the biſhop of Rõmes priuy adherẽts, vvho vvithout queſtiõ doe hate all thinges that tend to the aduauncement of gods honour, & detection of their cloked hipocreſie.

But as the Lord of hooſtes hath hytherto protected and directed your excellent Maieſtie and certayne of your moſt faithful coũſaillours againſt the moſt vngodly & peſtilẽt conſpiracies of your enimies in all your affayres: ſo I beſeech him in ſuch vvyſe to powre out his grace vpon the reſt of your graces louing ſubiects, as vve all togither vvith one accorde, folowing your highnes as our head & mightie ſhepeherd may vtterly vomyt out of vs all papiſticall venim, and hartely at laſt im-

braſe the pure & ſincere veritie of gods moſt holy worde. To the illuſtracion and ſetting forth vvhereof, as it is not vnknovven, hovv much your moſt faithfull counſeyllour myne olde maſter and ſinguler good Lord, my lord priuy ſeale hath conferred and holpen, ſo of his ſtudious procedings and circumſpect perſeueraūce in the ſame, this onely thinge ſufficiently declareth, that nowe of late he hath impelled me to trāſlate into *Engliſh* this boke of *Eraſmus Sarcerius* a treaſure ineſtimable vnto Chriſten men, in vvhich booke he hath ſo compendiouſly, ſo abſolutely & fruitfully handeled all the common places of the Chriſten Religion, as neuer afore this tyme hath bene done of any, namely in ſuch forme.

A daungerous peece of vvorke doubtleſſe, and full of difficultie it is, ſo to handle theſe matters as ſhal in all poynts ſatisfie the expectacion of the readers, as declareth eloquently writing to your moſt redoubted maieſtie, the excellēt clerke *Philip Melanchthon* in his Epiſtle before his common places, vvhoſe iudgement this *Sarcerius* foloweth vvelnere in all thinges. Onely in this they differ, that *Melanchthon* directeth his ſtyle to the vnderſtanding onely of the learned perſons vvell exercyſed in Scriptures. This tempereth his pen alſo to the capacitie of young ſtudents of ſcripture and ſuch as haue not had much exerciſe in the ſame.

Nowv it hath bene an olde prouerbe & not vvithout cauſe celebrate of all ages. *Quot capita,*

*capita, tot ſenſus*, ſo many heads ſo many wits. I graūt the godly & learned men in the principall articles of our faith do not vary, but do conſtātly ſing all one note, yet neuertheles in other diſputable matters (in vvhich it is not mete for euery man to wade) as predeſtinatiō contingencie, freevvyl, & ſuch lyke, ther hath bene alwaies, and yet is ſome diſſencion, ſo that vvhat one alloweth an other diſprayſeth, vvhat one diſproueth, another approueth. And yet it can not be denyed but ther is one ſimple infallible trouth who ſo can attain it.

The cauſe of this blindneſſe is, that ſithens the fall of *Adam*, at vvhich tyme mankynde vvas depriued of the ſimilitude of God, vnto vvhich he was firſt create, mans vvit hath ben ſo darkened and his nature ſo ſpotted & cankred vvith the originall vice, that he can not but be vvrapped in infinit errours. Onely god hath perfecte intelligence, and is true in his vvordes, *Omnis autem homo mendax*. There is no man but he lyeth, but he errethe, but he both diſceyueth and is diſceyued. Beſt is he that erreth leaſt. Saint *Auguſtine* vvrote very much, but again he retracted much. It is not poſſible for one man both to vvrite much, & to vvryte all things true that ſhal nede no reprehenſion. In a long vvorke (ſaith the Poet *Horace*) a man may othervvhyles lavveſully ſlombre. Neyther doe I ſpeake this bicauſe I knovv any notable errour in *Sarcerius*.

But foraſmuch as the iudgements of men be variable, and namely in this kinde of vvri-

tyng, it is very hard to ſatisfy all mens myndes. Therefore if eyther this excellent clerke *Eraſmus Sarcerius* in his vvrytings, or I in my traſlacion ſhall not throughly anſvvere to your Maieſties & other mens expectacion: It ſhall apperteyne to a Chriſtian modeſtie to interprete all thinges vnto the beſt part.

As for example: It is not vnknowen vvhat great alteracion hath lately ben amonges learned men concerning freevvill. Some haue put freevvill in no thinges, ſome on the contrary part haue gone about to maintaine free vvill in all things. Again, other going in the mean betvvene both theſe extremes, as *Melanchthon* and this *Sarcerius*, vvith many other excellent clerkes, haue denied freevvill onely in ſpirituall mocions, and that alſo in ſuch perſons as be not yet regenerate and renued by the holy ghoſt, and yet in the meane ſeaſon they take it not ſo avvay, but they leue them alſo in ſpirituall mocions a certein indeuour or vvilling, vvhich indeuour neuertheleſſe can finiſh nothing, onleſſe it be holpen by the holy ghoſt. This (after my poore iudgement) is the righteſt and trueſt vvay.

But novv, if according to the varietie of mans iudgemēt, the ſame ſhal not forthvvith appere to others, let them not incontinently damne and giue ſentence of other mens vvritinges, but diligently enſerch the ſcripture, vvhich is the onely rule & touchſtone, vvherevvith we ought to try the trouth from the vntrouth, the pure & ſincere doctrine from the

corrupt

corrupt and hipocriticall. If they ſhall fynde any thing ryghter or better then this doctrin, let them louingly impart and communicate their way vnto vs, if not, let them vſe this way vvith vs.

But vvhat ſo euer this boke is (for to your graces moſt exacte iudgement I refer it) lyke as by the impulſion and commaundement of my ſayde olde maſter my Lord priuy ſeale, I haue tranſlated it into our vulgare tongue: So his Lordſhip hath vvilled me (vvher as els I vvould not haue bene ſo bold) to offre and dedicate the ſame vnto your moſte noble and redoubted Maieſtie, to the intent that vvhere as he did lately prefer me vnto your graces ſeruice in the office of the ſignet (for what qualities he eſpied in me I can not tel) I might at leaſt teſtifie and declare vnto your highneſſe my prompt & redy mynde to doe your grace ſuche poore ſeruice as to my habilitie may extend. And ſo conſequently that this boke vnder your maieſties protection and patrocinie may the more plauſibly & gredely be deuoured of the people, for vvhoſe onely cauſe & edificacion your highneſſe and ſuch as be your moſt prudent couſ[illegible]elers haue prouided diuers holſome bookes to be ſette foorth in Engliſh.

In dilatyng of vvhich right excedinge and high benefyt vvith infinite other vvrought to the ineſtimable vtilitie of the people, I vvyll not further at this preſent procede, only I beſeech our Lord, that lyke as your highneſs hath hytherto

hytherto vvith moſt prudent, godly & gracious meanes, vvonderfully holpen the ſtate & publike vveale of your graces moſt floriſhing Realme, ſo your Maieſtie may procede, & to the ende perceuer in the ſame, to the glory of God, your highneſſe honour, vnitie of your ſubiectes, wealth of your Realme, derogacion of the biſhop of Romes vſurped power, reioyſe of your vvelwillers, confuſion of your graces aduerſaries. Thus moſt mighte, moſt high, and moſt gracious ſoueraigne Lord

I commit your highneſſe to the
holy Trinitie, to vvhome
be all honour,
prayſe,
and glory for euermore
AMEN.

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Domine ſaluum fac
Regem.

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Of God. Gap. j.

GOD is one certeine diuine being or essencie, cõsistyng of three persons: that is to wyt, god the father, ỹ sonne, & holy ghost. This diffinitiõ is approued of holy Scripture, which by the name of godheed, calleth these three persons, as more plainly shal appere in the perticular intreating of eche person. By the determination of the coũsell of *Nice*, God is one diuyne beinge or essencie, which both is called, and also is God eternal, vnbodily, vnpartable, an immẽse power, wisdome, goodnes, ỹ maker & preseruer of al thinges both visible, and inuisible, and yet three persons of all one being, and power euerlasting: the father, sonne, and holy ghost.

What God is.

A probacion.

What God is by the counsell of Nyce.

God is not deuided in partes, for there is but one god. Herken O Israeli (saith the scripture) the Lord thy God is one Lorde But for asmuch as holy scripture assigneth diuine essentie to three, therfore the fathers haue found out ỹ name of person, to auoyde many errours. Now by ỹ name of person is ment a substãce indiuisible, vnderstãding &c.

No partes of God. Deuter. 6.

For=

Of God no cause Rom. xi. d.

Forasmuch as god him selfe is the creatour and maker of all, therfore he hath no cause of his beyng. For as Paul saith: who hath giuen vnto him first, that he might be recompensed agayne?

So that god (as witnesseth also Gregory) is onely cause of causes.

The effects of God.

Theffectes and workes of god be these: to creat and mayntayne that he hath created.

Rom. i.

For the power & diuinitie of god (saith Paul) is euerlasting. Now, the power & diuinitie of god to be euerlasting, is nought els, but that god createth, gouerneth and mainteyneth his creatures euerlastingly. In him (as it is said in the Acts) we liue, we moue, & we haue our

Act. 17.

Psalm. 146.

being. He giueth (saith ỳ prophet) *Escam omni carni*, meat to euery creature. Also his effectes

Exo. 20.

Rom. ii

be: To loue his creatures bicause he maintei neth thē. To be merciful, pacient, pitiful. To

Psa. cxlii.

heare his humble suters, for *Prope est deus inuocantibus eum*, God is at hand to thē that cal vp on him. To forgiue sinnes, for onely God by himselfe is righteous. To punish sinnes, for he visiteth the wickednesse of ỳ fathers vpon

Nu. 14.

2 Reg. ii.

Deuter. 32.

their children, as Moses saith, into the third & fourth generatiō. To bring down to ỳ grane, and to fetch vp againe. To kyll & make aliue agayn. These workes & effects of god be not casual or accidental but naturally appropriat to god and euerlasting.

Contraries to God,

Contrary to god, is whatsoeuer is repugnaunt to him and his nature, as: To deny with the Symonians that god made ỳ world.

To

To graunt with Basilides that god is a created mynde. To graunt with Colobarsus and others, that beside one true god, there is yet an other furious god, which is also maker of the worlde. To graunte with the Gnostekes, the nature of god to be a substance of soules. To graunt wyth the Appellites, that there is one god good, and an other bad, made of the good. To graūt with ỹ Anthropomorpihtes, god to be an ymage of a corruptible man. To graunt with the Maniches two goddes. To graūt with the Epicurians, that god regarded not mens matters. To graūt that god knoweth not some things. To bind god to any certein place. For in the boke of Deuteronomie Deu. 4 c
thou shalt reade thus: Understand therfore, and turne into thy hart that the Lorde he is god in heauen aboue, and in earth beneth. To graunt with the Philosophers, that god is an element. To graunt with some Philosophers, that god had beginning. To graunt that god any other way maye be learned and understand then by his worde.

Of God the Father. Capi. ii.

GOd the father, is first person in Trinite, fyrst cause of our saluacion, which hath blessed vs with all maner spirituall blessing in heauenly thinges by Christe. and which hath chosen vs before the foundacion of the worlde that we should be holy and without blame before him, & which hath predestinate and ordeyned vs to be his children of adoption, through Christ Jesu. What god the father is

This

Probacion. Ephe. 1. 2. No cause of the Father.

This diffinicio is certein, take forth of saint Paules epistle to the Ephesians.

The father hath no former causes, but is him selfe the cause of all.

This affirmeth S. August. in his book *De trinitate & vnitate dei. cap. ii.* sayinge: ỹ father hath giuen to all that be, the cause of their being, and him selfe hath receyued the cause of his being of none other.

No diuision of the Father.

God the father is one only person, and not the father, sonne and holy ghost to gether, as certeine heretikes haue taught.

The effects of the Father.

The effectes af God the father be after a worldly manner gathered of the fatherly affeccions and circumstances which be incident to an earthly father, to thintent that we mortall men may the better vnderstand the workinges and propertyes of god the father, as, To loue, To cherysshe his, To haue care of his, To chasten his, that he may saue them, To nourishe his. These offices or workes of the father be eternall, euen as he is eternall. Whose offices or effectes euery where in scripture do appere, where mencio is made of the louinge kindenes towards man of god the father. And here vnto may also be added the workes a litle afore attributed to god: for ỹ scripture calleth ỹ father by his owne proper name god. But albeit after thexmple of a humane father, the properties of god ỹ father be set forth, yet he excerpseth them not after mans fassion, for god was otherwise affected than is man. A worldly father may pro-

promyse his sonne a thing and afterward not fulfill the same: but god the heauenly father deceyueth not, but keyeth promyse: accordyng to the wordes of Balam ỹ prophet, wher he sayth: God is not as a man ỹ he can lye, nor as the sonne of man that he can be chaūged. Also it manye tymes chaunceth, that ỹ worldly father regardith not his son: but god our spiritual father can not forget his childrē

It is repugnaunt to this doctrine, to deme god the father to be the first cause of our saluacio. To graūt god ỹ father to haue had beginning. To graunt with the Archontikes, ỹ the god of the Lawe and of the Prophetes, is not the father of chryst. To graunt with the Sabellians, that the selfe father is the sonne & the holy ghost. Also that the father suffred. To graunt with the Metangismonites that ỹ sonne is in the father, as one vessell in an other: which errour at this day the folish Annabaptistes haue renned. To graunt that the officies or workes of god the father shall at any tyme cease. Contraries or heresies

## Of God the Sonne. Cap. iii.

GOD the sonne Jesus Chryst, seconde person in Trinite, is the expresse & sufficient ymage of the inuisible god, wherein ỹ will of god the father shineth apparantly, and wherin man (as it were in a glasse) may behold what thinge he ought to doe that might please god the father. What god the sonne is

That Chryst is the expresse ymage of ỹ father, is proued by the epistle to the Hebrues, Probacios of this distinction.

Hebre. 1. a. where it is written thus: which sone being ye
brightnes of his glory, and expresse ymage of
his substance &c. Also that he is thimage of ye
invisible god, is confirmed by sainct. Paule
Collo. 1 c. to the Colloss. saying: which is the image of
the invisible god, first begotte of al creatures.
Of the shining of ye father in Christ speketh
2. Cor-3 b. Paul. where he saith. For it is god that com-
maunded the light to shine out of darknesse,
who hath shined in your hartes to give light
of the knowledge of the glory of God in the
face of Jesu Christ. Finally in the first E-
1. Pete. 2 d. pistle of Sainct Peter. Christ is propowned
vnto vs an exemple whom we should folow.

an other diffinicion of god the sonne.

Christ is the very and the only sone of god,
begotten without beginning of god ye father
very god, not made, but which hath ben at ye
beginning, equal to the father, promised of the
father vnto Adam, Abraham, and other holy
fathers, to redeme mankind lost by the fall of
the first parentes, very man borne of the vir-
gin Mary, which to take away the sinnes of ye
hole world suffered, and was crucified, which
the thyrde daye rose agayne to life, sittinge
nowe on ye right hand of god the father, a me-
diatour for al that beleue in him, frō whens
also he shal onces come to iudge the quicke &
dead.

Probacion of this diffinicion.

Psalme. 2. Thou art my sone, I haue this day begot-
ten thee. And agayne: I shal be father vnto
Mathew. 2 him & he shal be my sonne. Also in ye gospell:
Out of Egipe haue I called my sonne. The
father

father alſo ſaid him ſelfe: This is my welbe=
loued ſõne. Undoubtedly Chriſt is the very Matthew. 3
ſõne of god (that is to wyt) ẏ naturall ſõne,
begotten of the father, euen as light of light,
but with out beginnyng, none otherwiſe then
wordes are begotton of thinges. As Iohn in
the i. chapter ſaith. And the worde was god. Iohn 1. a
Thomas alſo cried whan he felt his maiſters
ſides: My god. Moreouer, Paul calleth chriſt Romans. 9.
god. And to the Colloſians he writeth: ẏ in Collo. 2 c.
him dwelleth all the fulnes of ẏ godhed cor=
porally. But ye ſhal vnderſtand that Chriſt
is in ſuch wiſe god, and the ſonne, as he is
not after mans maner begettẽ, nor as a trea=
ſure made. For S. Iohn in his goſpell begin= Iohn 1 2.
neth thus of the ſeconde perſon, ſayinge: In
the beginninge was the word. &c. whervnto
Paule agreeth in his epiſtle to ẏ Philippians, Phili. 2.
where he writeth: which whan he was equal
to god. Lo here he maketh ẏ ſonne equall wᵗʰ
the father. Alſo Chriſt ſaith him ſelfe: I and
my father be one. Now, to Adã promiſe was
made of Chriſt in Gene. iii. To Abraham in
Gene. xii & xvii. To thother holy fathers the
promiſes made be ſyzed in ſondry places of
ſcripture. The ende of ẏ promiſes is ẏ reden=
tion of mankinde Gene. iii (*Ipſum conteret ca-* Geneſis 3.
*put tuum.*) ẏ is to ſaye: That ſede (meaning
Chriſt) ſhal tread thee on thy head. In Gene Geneſis. 17.
17. to Abrahã he ſaid: In thy ſeede al nacõs
ſhalbe bleſſed. The occaſiõ of ẏ redẽpciõ was
ẏ dãnaciõ gotẽ by ẏ fal of ẏ firſt parẽts. Of ẏ
mãhood of chriſt teeheth vs ẏ prophet Eſai, Lo

Esa. 7. Hebr. 2. d virgine shall conceyue. Also the epistle to the Hebrues, where it saith: In all things it became him to be made like vnto his brethren, ẏ he might be mercifull. The commen Crede saith: Borne of the Virgin Mary, which proueth also the rest, how Christ suffered, & was crucified. Also how he rose agayne, which was for this only purpose, to take awaye the sinnes of the whole world. This was longe Esa. 53 a before prophecied of Esay, which saith: But he was wounded for our wickednes: he was smytten for our offences. And Iohn in hys Epistle saith: for the sinnes of ẏ hole world. And lest we should thinke ẏ Christ hath now fully executed his office, and hath nothing a 1. Iohn 2 d do, ye shall vnderstand that he sitteth on the right hand of God the father, making intercessiō for vs. This testifieth S. Paule saying: Rom. 8 f which also is on ẏ right hand of god, & which maketh intercessiō for vs. And at last he shal come at his secōd cōming to declare him selfe the sonne of god in maiestie, that ẏ good may be glorified, and ẏ wicked destroyed: as witnesseth the crede or simbol Apostolique and ẏ xxv. chapter of the Euangelist Mathewe.

No causes of Christ. As touching creation or beinge, Christ hath no cause, for he neither was created nor had his beginninge of any other, but was from ẏ beginning together with ẏ father, as S. Iohn Ioh. 2, a writeth. In the beginninge was the word, and the word was with god. But forasmuch as ẏ scripture calleth Christ ẏ sonne, therfore in respect of the father to discerne ẏ persons,

and

and their offices (after ẏ vsage of scripture) we make the father cause of the sonne, all humaine cogitacion laide awaye. After a maner of the father is cause of the sonne.

Chriſt is one, one person in Trinitie, made man, being himselfe god for our cause, not ẏ he is two or diuers thinges, but is very God and man: neither so that he is seuerally priest & kyng, priest in the spirituall kingedome and king in the kingdome of the world, but is together priest and king in the spirituall kingedome for euermore. No diuisiō of Christe. Psa. 109

The workes or offices of Chriſt ought to be gethered of the hole chriſt, which now sitteth on the right hand of god the father, very god and man ẏ workes of his manhod, as to eat, drinke, slepe, wake, & such like, now ẏ he is glorifyed, he ceased, neither came chriſt to that purpese ẏ he should exercise them perpetually. But besides those effectes & workes of ẏ manhede, ther be yet other appertaining chefly to our saluacion, which shall indure perpetuallie: as to saue ẏ people frō thier sins: to take away the sinnes of ẏ world, as Iohn Baptiſt witnesseth, saying: beholde ẏ lamb of god which taketh away ẏ sins of ẏ world. To iustifie, as ẏ Apostle Paule recordeth, saying: Being then iustified of faith by Jesu Chriſt. To satisfie for our sinnes, to be a mercy stock for our sinnes, as Iohn thapostle wryteth in his epistle. To be our mediatour & peax maker: to become ẏ priest & bishop for euermore, as in ẏ cix. psalme appereth. And ẏ because of intercession, as witnesseth Paul to ẏ Romains the effectes or workes of Christ. Ro. 5. Esa. 53. 1. Ioh. 12 Gal. 1. Tymo. 2. Psal. 109.

Rom.viii. saying: which also maketh intercessiō for vs. Also thapostle Iohn wher he sayth. Bicause we haue Christ our spokesman or aduocate with the father. To be king & captain. To be lord ouer ẏ people of god. Iere.xv. To be the onely shepeherd & bishop of his church, as Ezechiel did prōphecy, saying. I wil rayse vp vnto thē (saith god) one onely shepeherd, euē my seruaūt Dauid, he shal fede thē, & he shalbe their shepherd. I ẏ lord wilbe their lord, & my seruaunt Dauid shalbe their Prince. To this accordeth ẏ prophet Ieremy, saying: Beholde, ẏ time commeth (sayth the Lord) ẏ I wil rayse vp the righteous branche of Dauid which shall rule. And saynt Peter where he sayeth, ye were as shepe goyng astray but nowe ye are conuerted vnto the shepeherde and Byshoppe of your soules. To be the hed of hys church. And he is the hed sayth S. Paule of ẏ body of the church. And to the Ephe. he saith: and he hath giuē him to be hed ouer al vnto the church. Also to the Collossians. Not obtayning the hed, whereof all the body by iointes & couples receiuing nourishment and being compacte and knyt togither encreaseth with the encreace of God. To be the hed corner stone elected & precious. *Ecce pono in Sion lapidem.* Lo I put in Sion a stone &c. To be the foundacion of all sayntes as Paule sayth. Buylded vpō the foundacion of thapostles & prophetes. These and semblabe effeces or officts of Christe appeare in holy scripture, of which many the Byshoppe of

i.Iohn.ii.

Ieremy.xi.
Ieremy.xv.
Ezechiell xxxiiii.

Bi Dauid is vnderstand Christ comming of the stocke of Dauid.
Ieremi.23.b
i.Peter.i.d.
Collosi.i.

Ephes.i.
Collo. ii.d.

i.Peter.ii.
Esaye. xxviii.
Ephes.ii.

Rome

Rome doth fondly and folishly chaleng vnto him, contrary to the eternall shepeharde-shyp and Bysshoperich of Christ. But in gathering these offices and properties of christ, ye must take good hede lest vncause of hys ii. natures ye chaunce to fall in errour. For when we speake of the offices & workes of Christ, we spake of ỹ hole Christ, as he now sitteth on the right hand of God, very God and man.

Contraryes or heresies.

Bicause Christ Jesu ỹ son of God is one, for whose cause we be reputed righteous & do plese god: therfore ther haue ben many which by the institucion of Sathan, haue studied to take away, diminish and pluck from vs this Christ. And al the heresies against Christ do consist for the most part in the dimynishing and derogacion eyther of the parson or of the workes of Christ, as to graunt with ỹ Arrians ỹ christ is not naturally god, albeit they graūt the (word) to be persō. To graūt with Paul Samosatensis that the word, or (as it is called in greke) Logos, is not a persō but only ỹ thought or knowledge of ỹ father, al one with ỹ father. To graūt with Seruetus that the (word) was no persō before it toke mans nature. To graunt with the Sabellians and Priscillanistes, that Christ is the same that ỹ father is. To graunt with ỹ Donatistes that Christ the sonne is of lesse power than ỹ father. To graunt with ỹ (Metangismonites) that Christ the sonne did enter into ỹ father as a lesse vessel into a greter vessel. To graūt

that which is verbum, that is to saie: woord in the Latin translacion is in Greeke

with ẏ (Appollinatistes,) ẏ the flesh of Christ and ẏ word haue al one substance. To graũt with certaine (Origenians,) that Christ is a creature. To graũt with certaine other (Origenians) that Christ if he be cõpared ẇ other holy men is ẏ trouth selfe, but if he be compared to ẏ father, so is he a lye or lesing, & that Christ doth so much differ from the father as thapostles do from Christ. To graunt ẇ the (Nicians,) ẏ the selfe Christ is father & holy ghost. To graũt ẇ the (Sethians,) ẏ Christ is the sõne of Noye. To graũt ẇ the (Carpocracians,) ẏ Jesus was but mã, & naturally borne of father & mother, & receiued a soule which knew those thinges ẏ were heauenly. To graũt ẇ the (Simonians,) ẏ Chist did neither cum nor suffre any thing of ẏ Jewes but ẏ one Simon in the time of (Tiberius,) came to ẏ peoples thinkinge in ẏ person of ẏ sõne. To graũt ẇ the (Valentinians,) that Christ sent of ẏ father brought ẇ him a spiritual & heauenly body, and ẏ he toke nothing of Mary, but passed by hir only as thorowe a pipe of a cõdit or cõueiaũce. This heresie one (Pellisicarius,) at this day hath renwed. To graũt ẇ the Archontickes, ẏ Christ was not borne of a womã, neither had any fleshe in dede, or died or suffered any thing, but ẏ he fayned his passion. To graũt ẇ the Appellites ẏ Christ neither brought his flesh ẇ him from heauen neither toke it of Mary, but gat it of the elementes of the world, which he rẽdred again to the world, ascending againe ẇ

(in which tonge .i. John wrot his gospell) logos whiche signifieth in differently a word and a thought of minde

out

out fleſhe into heauen. To graūt with ỹ Paulines, ỹ Chriſt was not euer, but ỹ he toke his beginning of Mary, & that he was a pure man. To graūt ỹ the Maniches ỹ Chriſt cāe only to deliuer mens ſoule, & not the bodies. And ỹ Chriſt was not in very fleſh, but ſhewed to our ſenſes a counterfait ſhape of fleſh and neither died ne roſe againe. To graunt ỹ certaine heretikes ỹ Chriſt was alwaye, but not alwaye the ſōne, which name (they ſaye) he firſt receiued whē he was borne. To graūt with one Marcus, ỹ Chriſt not verely, but opinatiuely ſuffered. To graunt with certaine olde heretikes ỹ the godhed of Chriſt ſuffred whan his fleſh was hanged on the croſſe. To graunt with ỹ Seleucias, ỹ Chriſt ſitteth not in fleſhe at ỹ right hand of god the father, but hath put it of and laied it in the ſūne taking occaſion of the pſalme that ſaith. *In ſole poſuit tabernaculum ſuum*: that is he hath put his tabernacle in the ſunne. O groſſe heretickes. To graunt with ſome that ỹ hole Chriſt ſitteth not on the right hand of god the father. To graūt ỹ aforſaide offices of Chriſt be executed only in heauen of him, and that the ſame are to be exerciſed here in earth of ỹ pope, contrarie to the place of the pſalme before remēbred. (*Tu es ſacerdos in eternum.*) Thou arte the prieſt for euermore. And contrarie to the eternall biſhoprich of Chriſte. To graunt ỹ ther is an other mercimaker, mediatoure and interceſſoure for our ſinnes then Chriſt, as they doe, which ſet vp ſaynts by workes in

Opinatiuely, is to one thinking an opinion.

the hereſie of the papiſtes.

the hereſi of ſaints men.

place of Chriſte. To ſaye that Chriſt only merited or deſerued vnto vs the firſt grace, only inclining vs to loue God, but that we be ſaued by our workes. To ſay ỹ the Nazereis, & diuers other falſe Apoſtles that the rites & ceremonies of the olde lawe be neceſſary to Chriſten men.

Of the holy ghoſt. Capi. iiii.

what the holy goſt is

THe holy ghoſt is the thirde perſon in trinitie, very God not made, nor created neither begotten, but proceading of the father and ſonne, and flowinge from the father and ſonne together ſubſtancially, to thintente he myght leade vs into all trouth, illuminate & hallow vs to the trouth, and kepe vs in the ſame, expounding, declaring and glorifiyng Chriſt, cõfirming the inheritaſice receyued in Chriſt for which he is alſo put as a pledge or erneſt by god ỹ father.

Probacions of this diſſinction.

That the holy ghoſt is the thirde perſone in trynitie and very god, the places and texts of ſcripture folowinge do proue. In the goſpel of Math. Chriſt cõmaundeth his diſciples to baptyſe all nacions in the name of the father, the ſõne, and the holy ghoſt. This proueth the holy ghoſt to be the thirde and alſo a diſtincte perſon. S. Iohn alſo in his Epiſtle proueth the ſame ſaying: The father, ſõne & hõly ghoſt, theſe thre be one. In Gene. the firſt chapter alſo is written: that the ſpirit of the lorde was borne vpon the waters. Item in the pſalme. Cxxxix. whether ſhal I go frõ thy

Mat. 28 b.

1. Iohn 5 b.

Geneſis 1 a.

Pſa. 139. b

thy spirite. Also in Iohn.i. And I saw ẏ spi- Iohn 1 c.
rite of ẏ lord as a doue. Now, the holy ghost is therfore God, forasmuch as he quickneth, haloweth and comforteth the inward mindes which worke can not be but appropered to ẏ godhed. Moreouer, sith scripture assygneth these workes to the holy ghost, it wyll haue vs trust suerly to tholy ghost, ẏ he both will and may performe the same. But to trust, is a worship annexed to god only. The article of our faith teacheth the same, I beleue in ẏ holy ghost. Furthermore, where we said the holy ghost is not made, neither created, this we added for thauoiding of the name of creature. Gendred or begotten he is not, for the scripture vseth the worde of proceadynge. For tholy ghost is said to proced of the father and sōne, as Christ him self saith in the gospel of Iohn. when that comfortoure cōmeth Iohn.15. d
whom I shall sende you. &c. which procedeth of my father, he shal bere witnesse of me. Loe here ye se that ẏ holy ghost is sente of christ and procedeth of the father, and that the father and the sōne be discerned from the holy ghost. That substancially tholy ghoste floweth of the father and sonne, is added, leaste thou shouldest thynke tholy ghost is inferyour to the other two parsons. For as. S. S. Augustin
August. in his .vi. booke (De trini. sayth.) Tholy ghost is somewhat common (as much as it is) to the father and sonne, but this commennesse is consubstanciall, and coeternal. The other part of ẏ diffinicion is clere &

2.cor.1. Ephe.1. Ro.8.b

proued by the .xiiii.xv,xvi. chapter of the Euangelist Iohn, where the said worke & offices of holy ghost be discribed. That finally holy ghost is an ernest or pledge geuen vs of god, it is red in diuerse places of Paules epistles.

No causes of the holy ghostes beinge.

The holy ghost in respect of his being hath no cause sith at the begynninge he is with the father and sone, euerlastinge god.

But in respect of proceding, the father and sonne be in maner as causes. For as before is showed, holy ghost is said to procede of the father, and therfore somtime in scripture he is called the spirit of the father, as Christ

Ioh.15.d Mat.10.c

saith. It is not you that speak, but the spirit of your father. And other whiles he is sayd

Roma.8.b

to be the spirit of the sonne, as wher Thapostle saith: God hath sent the spirit of his sone into your hartes. And in an other place. He that hath not the spirit of Christ the same is none of his.

No partes of the holy ghost Ioh.2.c Phil.44.b Ioh.16.b Eph.1.b

The holy ghost is one & ŷ third persō in trinitie called by sondry names in scripture as in the psalme, & in the epistle of Iohn, ŷ is called an vnction or an annointing. In the gospell of Iohn a comfortour. Paul calleth him the earnest of our inheritaunce.

The signification of spiritus. Ge.8.a Ioh.4.c

Otherwhiles this worde *Spiritus* (in englisshe spirit) is taken very largely, for a stirring, a moving nature or power, for the wind, for life, for mocion or passions created in men, as well good as euel. But in this place it signifieth a spirituall nature, for as christ testifieth

God

God is a spirit.

The effectes or offices of tholy ghost maye be numbred these: To lead in to all trouth, To call to lyghten vnto the trouth. This he worketh by the word preached. To hallow, to preserue in trouth. These workinges appeare euery wher in scripture. To expoũd, to declare, to glorify christ. To reproue ỹ world of iustice, of sinne, and of iudgement. To cõforte wherby he is called a comfortoure. To confirme the cõsciences vpon the trouth of ỹ word, & vpõ thinheritaũce receiued in christ. To indow ỹ church with al maner of giftes. To geue ỹ we may speake with fiered tõges. that is, ỹ mightely and boldly we may confesse the word. To make new the hole minde of man, from whence afterwarde do procede spirituall frutes, true faith, true awe of god, charity and such like, for the lawe cã not truly be done onlesse first the holy ghost be receiued, when christ geueth. To prosper and further the worde preached that it maye spedily go forward. And for this cause thapostle wisheth often times the holy ghost to be geuen to the churches. To helpe our infirmities. To pray for the weake. To serch ỹ depths of god. To teach what to answer persecutours. To be a token of the true libertie & infranchement from the curse of ỹ lawe accordynge to Paul that saith. Wher the spirit of the lord is, there is liberty. Now holy ghost is called the spirit of the lord because the lord sendeth & giueth it. Of these workes or offices

Theffectes of the holy ghost
Ioh, 16
Ioh. 14 15. and 16.
Ioh. 16 p
Rom 8.
1. cor 12
Rom. 12.
Act 22
Cala. 5
Rom. 8 d
1. cor. 12
Luc 11

of

of the holy ghost, some tholy ghost worketh by the worde, and other some by inwarde operacion without the woord preached. And albeit the outward preaching of ỹ word shall ones cease, yet such offices of tholy ghost shal not cease as be euerlastinge, like as him selfe is euerlasting, & worketh by the euerlastinge and vnperishable woorde. Moreouer the holy ghost is come to execute, ỹ said offices, not of him selfe, but sent of god the father, & geuē of Christ the sōne. Wherfore also tholy ghost can not be presente without Christ.

Contraries or heresies.

To this doctrine, and to the nature of the holy ghost is contrarie: To say, after thopinyon if the greekes, that tholy ghoste proceedeth not of the father and sonne ioyntly, but onely of the father. To graunte with certayne Origenians, that tholy ghost is a creature. To saye with the Macedonians tholy ghost is not of the same substance or beynge of which God the father and the sonne is but a creature. To saye at this time with Campanus, that the holy ghost is not the .iii. person in Trinitie. To hold with the Noccians, tholy ghost is vnlike to the father. To graunt with the Donatistes that the holy ghost is inferiour to the Father and sonne. To saye with certayne Heretikes, that the selfe holy ghost is not geuen, but onely his gyftes which is not tholy ghost owne selfe.

Campanus Augustī. li. 15. de trinitate.

Anabaptistes.

Agaynste whome disputeth .S. Augustine, To graunt with certayne Annabaptistes

that

that tholy ghost is not a person of the trinitie, but onely a doue which God miraculously did sende ones or twyse. To graunte with other Annabaptistes, tholy ghost is only a power of the father and sonne and not a God or a person of him selfe. To saye agaynst the open texte in the actes of the apostles, the promise made of the holy ghost vnto the apostles, was first fulfilled in certayne Heretikes named the Cataphriges and the Maniches. To graunt a man maye attayn to the knowcledge of the trouth or word without the holy ghost. To graunt that any man may continue in that trouth which he hath professed without the assistance of the holy ghost. To graunt any person maye be borne agayne into a newe life and workes alowed of God without the holy ghost. To graunt with the sclish Papistes, that the Pope is here in earth the executer of ỹ holy ghost, he to declare and expound the wyll of Christ. To graũt and defend to the blasphemus reproche of ỹ holy ghost ỹ al papistical cõsels, yea though they be repugnaunte to the open worde and glory of Christ haue proceded, & be confirmed of the holy ghost.

Acts. 2. 2. loc. 2. g.

The heresy of Papistes. O intollerable antichristes.

## Of predestinacion. Capitulo. v.

PRedestinacion is the sure preordinaunce of God, whereby all thinges come to passe, aswell inwarde as outward workes & thoughtes, in al creatures accordyng to ỹ appointment

The diffinicion of predestinacion.

poyntment of his will. This diffinicion to be
Probacion of the definicion. good, is proued by S. Paul, wher he saith, god
Ephe. 1, worketh all thinges according to the counsell
Mat. 10. c of his will. Also our sauioure Christ sayth.
Are not ii. sparowes solde for a farthing, and
Prouc. 17.2 none of them falleth on the grounde without
pour father. To this agreeth Salomon in his
Ephe. 1. b prouerbes sayinge. The lorde worketh all
thinges for him selfe, yea, and the wycked al-
3. Tim. 1. c so to the euel day. Paul to ỳ Ephesians. accor-
ding to ỳ pleasure of his will. Also to Timo-
the. According to his purpose and grace. But
for asmuch as all creatures hange of thordi-
naunce of nature, which god of his free will
hath ordained therfore all thinges do not fo-
low nor come to passe of mere and simple ne-
cessitye, but by the processe & course of nature
so of god ordained. Yea, & also in mens tho-
ughts and doings there is a free choyse, and
therfore sinns do proced & therfore haue pro-
ceded of ỳ fre choyse of mā. But to thintent a
mans conscience may be defended and armed
from despayre: yf we will wisely speake of
predestinacion, we must fetche our beginning
at the gospell, which is an vniuersall promise.
And we must euermore recourse haue to pre-
destinaciō of condiciō, wherof we shal speake
hereafter, as for example: yf the chyldren of
Israell shall walke in my cōmaundementes,
Augustine de predestinatione. cap. 2. they shalbe saued. yf thou shalt receiue ỳ gos-
pell, thou shalt be saued. wherefore S. Au-
gustine also agreeth, saying: God did predes-
tinate man to be obediente vnto him, and to
ab-

abstaine from tasting of the apple that was forbidden him: but if he would be disobedient, to die. Such is thende of the hole predestination (as farforth as appertaineth to men) that we should know we be predestinate upon this condition, that if we receiue the word, we shall be the children of God, who God hath chosen, to make vs his children by adoption, as S. Paule writting to the Ephesians declareth. And this condition is proued by the vniuersall promise of the gospell. Now that some of vs be dampned, this is because we beleeue not the Gospell. Wherefore also the apostle saieth: if a man will purge him selfe from suche (meaninge wicked doctrines, for of them he spake a litle before) he shall be a vessell sanctified vnto honour, mete for the Lorde, and prepared vnto all good workes. Also here vnto pertaine such places of Scripture as doe promise an vniuersall grace, whereby a mans conscience ought to lift it selfe vp againste such assaults as hys reason maketh of predestination, as this vniuersall promise. God willeth all men to be saued. God willeth not the death of the sinner, but that he turne and do repentance. Also: Come vnto me (saieth Christ) al ye that labour and are laden, and I shall refresh you. Undoubtedly it is an extreme madnesse a man to vexe his minde with vnfruitful questions concerninge predestination, whereas he may comforte hym selfe with the generall promise of grace, and

Eph. 1. a

2 Timo 2 d

1 Timo 2 a.
1 Ezc. 33. b.
Mat. 11. d.

with sure tokens, that he is chosen to be saued as by these tokens: to giue credite to ẏ gospel, to desire and to receyue mercy offered by the gospell, to endure in fayth to the last ende. It is great foly to doubt whether thou be predestinate vnto saluacion, when thou hearest the worde, when thou beleuest the worde, when thou delitest in the worde. It is an other maner of thinge with the wicked persons, which can not but be vncertaine and euer in doubt, because they lacke the worde, which who so euer hath not, must nedes be vtterly destitute of all solace: yea, such be cōstrayned to despaire and to thinke all euyll of predestinacion. Wonder it is that predestinacion doth so torment mens mindes sithens nothinge is more certayne then that the same is set forth vnto vs to our comforte, so that by pacience and consolacion of scriptures we myght haue hope. And no doubt yf the most diligent Apostle S. Paule had wist predestinacion should haue hindered the comfortes of godly persons, he wold not so oft haue made mencion of it in his epistles.

Tokens of election,

Romans 8 s

But for as much as some men receyue not the gospell, and therefore consequently doe peryshe, it is nowe to be sene howe they deserue theyr dampnacion yf predestinaciō taketh awaye the libertye of our will (as Valla and others haue thought) I see not howe God can be excused that he is not the causer of sinnes, wherefore S. Augustine semeth very rightly to saye in this wyse.

Valla.

Augustine quest. 23.

It

It is very folyshely spoken that ỹ predestinacion of god worketh in all men, whether it be to good or to euell, so that to eyther of thē inē be of a certaine necessitie cōpelled, sithens in the good men a will is to be vnderstande not without grace, and in the euell men a will is also to be vnderstande without grace, which wordes of Augu'. may thus be declared. In that we receiue the good, beleue ỹ worde, and kepe it to the ende, thys proceadeth of grace, which preparath our will, which our will afterwarde doth beleue the worde, & desireth and receyueth the promise offered by the worde. On the contrary parte, in that ỹ euell menne receyue not that is good, nor beleue the worde: yea, and yf they beleue it, do agayne forsake it to their dampnaciō, thys cōmeth of their frewill, in which they stande euell and wicked personnes forsaken of god, whom god maye iustly forsake, as it shall be sene vnto hym.

## Another diffinicion of predestination against the assaultes of reason subtelly desputinge in mennes consciences vpon predestinacion.

Predestination is a sure election by which God hath elected vs in him selfe afore the creacion of the worlde, to thende we myghte be holy and faultles before hym Another diffinicion

him by chariti, to make vs his sons through Iesu Christ in him selfe, according to the pleasure of his will.

Ephe. 1.a

¶ The probation of this diffinition.

¶ This whole diffinition is taken forth of Paul. The person that choseth is God. And whereas we said in him, and before the creation of the world, by this we exclude the merits of our works, as the example of Iacob, and Esau brought in of Paul in his Epistle to the Romaines declareth. The finall cause of predestination is that we might be holy, &c by Iesus Christ which words also take away merit. The cause efficent of predestination, is the pleasure of gods will.

Romans 9

The causes of predestination.

Ephe. 1.b 2 Timo. 1.c

Now, that predestination is not our desert, and that of it no cause resteth in vs against the scholemen openly appeareth by the open places of scripture, as in the texte before remembred of Paul, according to the pleasure of his wil Also in the latter epistle to Timothie, where he sayth, which hath saued vs, and called by an holy vocation, not according to our deedes, but according to his owne purpose and grace. Furthermore writing to the Romans, he maketh the mercy of god the cause of election, where he concludeth saying. It lyeth not in mans will, or running but in ỹ mercy of god. To this agreth Aug. saying *Electi sunt dei quos voluit gratuita miserecordia.* God hath chosen whō he would of his free mercy. Also in another place he sayeth: *Predestinatio est diuine voluntatis per gratiam electio.* That is, Predestination

Rom. 9c

S. Augusti.

nation is the election of gods wyl bygrace.

Of Predestination there may bee two partes. The one is called Predestination of alligation, and the other Predestination of condition, according to the division of Augustine in his booke of Predestination. Alligation is the necessitie of things present, as when a thinge is seene to be present by gods foresight, that same must nedes be, although it hath no necessitie of nature: as yf all men be mortall, it is necessary, God so providing. Predestination of condition, is: As if Joan eate of this apple he shall die. If Israell shall walk in the way of the Lord, and shal kepe his commaundements, he shall be saued. If thou receiuest the Gospell, and stickest fast therevnto to the end of thy life, thou shalt be saued, but if thou receiuest it not, then shalt be dampned.

The partes of predestination.

Predestination.

Alligation.

Predestination of condicion

In this part of predestination we ought to comfort our conscience, when we be vexed with the iudgement of reason, contrarye to the vniuersall promise of the Gospell. But of these parts we shal speake more in the title of contingencie or chunace, which chaunce because the auncient fathers of the churche would not take away, they seme to haue inuented the forsaid parts.

The effices of predestination.

The principall effect of Predestination is set forth in scriptnre to be iustification, which is greatly in the matter of predestination to be considered, if we couet to saue our consience that it be not stricken downe with the throng of infinit questions. And

thus cõmeth predestinacion to be esteemed by his effect, if we compare it with iustificacio as with the finall cause. For God hath chosen vs, to iustifie vs, to adopt vs to his children, and to reward vs with the euerlastinge kingdome, accordinge to the saying of Paule in his Epistle to the Ephesi. Also accordinge to the sayinge of Christ him selfe in the gospell of Math. where he sayth: Come ye blessed chyldren of my father, inherite ye the kingdome prepared for you from the beginninge of the worlde. Furthermore, iustificacion is the principall effecte or worke of the gospell, but the gospell is a vniuersall promise, wherfore by the vniuersall promise must predestinacion be iudged, and if we do so, no occasion shall any more remayne to vexe the mynde with any peculiaritie. But to make al thinges the clerer, these argumẽts folowinge shall be here ryght necessary to be reteyned.

Ephesi. 1.
Math. 25. f

The Gospell is an vniuersall promise.

An argument.

*Ergo*, iustificacion (which is the effecte there of must nedes be an vniuersall promise. The former parte of my argumente called the antecedent is playne, for ỹ gospel is not bounde to circumstances: yea, and many places of scripture of thẽ vniuersall promise proue the same, as the text of Christ. Come vnto me al ye that labour and are laden, and I will refreshe you. Also the sayinge of Paule. *Deus vult omnes homines saluos fieri.* God willeth all menne to be saued. The argumente hol-

Math. 11. d.
1. Tim. 2. 2.

holdeth from the cause to the effecte. An other argument. Another argument.

Iustificacion is vniuersall
Ergo predestinacion also (which is the cause of iustificacion) is vniuersall. This iustificacion, which is ỹ worke and the effecte of predestinacion hath his sure foundacio in scripture, wher so euer mencion is made of the finall cause of our callinge. as in the place aboue meucioned of Paule to the Ephe. Also the Romans whom he hath called, the same he hath also iustified. Itē in ỹ first Epistle to the Corenthians. God is faithfull by whom ye be called into the felowshipe of his sonne Jesu Christ our Lorde. These and semblable sentences, are circumlocutions of iustificacion. Ephesi. 1. Rom. 15. 2. 1 Cor 1. b.

Of iustificacion the worke of predestinacion proceade also other effectes, as to be assured that we please God. To knowe that we be the sonnes of God. To knowe that we can not be plucked from Christe, for whom God the father hath geuen to his sonne no manne can take from hym. To knowe that we be glorysied, accordinge to the saying of Paule, whom he hath iustified, them also hath he glorified. To knowe that we haue euerlastinge life. For to this effecte we be iustified. Predestination well considred is a greate solace and cōforte to good men.

To knowe that we be gouerned and defended of God. These and lyke effectes of predestinacion well knowne, it appeareth

that holy Scripture speake not in vaine of Predestination, either to make vs afraide, or to driue vs to despaire: Yea, I dare boldly say, if Predestination be with her effects well considered and driuen in to the harte, there is nothing stronger then it to plucke vp a mannes conscience, but contrarywise, when Predestination nakedly without her effects is considered by the iudgement of reason, so ther is nothing more ready to destroy the conscience, then is predestination: wherfore, when we be vexed about predestination, it is our owne blame, which doe not measure it by the word of God, but by reason of man, which reason lighteneth euery where it is blind in matters of GOD, why shoulde it here see any thing?

The auncient fathers also of the church doe confirme and ratifie the foresaid effects of predestination. S. Augustine in his booke *De bono perseuerantiæ*, calleth the effectes of predestination, the appositon of grace. Also Origen vpon the eight Chapter to the Romaines hath these words, he that is iustified, seemeth therefore to be iustified because he is predestinate.

S Augusti.

Origene

Contrary to predestination. To graunt that predestination is to be iudged of reson, law, or of our worthynes. To graunt Predestination to be particular, whiche errour disturbeth the conscience, maketh incertaine the promise, ouerwhelmeth faith. To denye the Predestination of condition. To holde

Contraries to predestination.

holde with the schole menne, that there is some cause in vs of predestination.

To say predestination taketh away Contingencie or chaunce. To holde because all thinges chaunced by Predestination, that God therfore is cause of sinne, from which errour the graunting of Contingencie doth deliuer vs, which teacheth that man sinneth of his frewyl, as hereafter more plainly shal be declared. To graunt with Valla, and others to be no lybertie of will because of predestination. The errour of Lauren. Valla.

To graunt with the schole men, that our worthynesse and merits be the cause of predestination vnto iustification and euerlasting lyfe. To graunt any other finall effect of predestination then iustification.

To deny with the Epicurians the diuine predestination, saying: GOD hath no care of his thinges created, and forsaketh them. To disturb the conscience of man with ỹ superstitious inquiry of predestination. The Epicures.

## ¶ Of Contingencie or chaunce. Capitu. vi.

COntingencie or chaunce semeth at the first face to be wiped away of predestination. Therfore now let vs see how both may be saued. This shall be if we graunt to reasonable creatures some choice and libertie in such thinges as be subiect to the iudgement of reason.

what contingencie is

Contingencie therfore is wherby thinges created in matters subiect to reason be nowe chaunged, altred and fal into these and those doinges and chaunges, by reason of ỹ choise and libertie graunted them of God at their creacion.

The Prose therof.

we saye in matters subiecte to reason lest ye should thinke al thinges happē by chaūce and contingently. Of fre choise receyued in creacion which sheth thinges as be create haue in affayres subiecte to the iudgement of reason, doubteth no man. For albeit God maketh and kepeth thynges, foreseeth and determyneth thinges that happē or chaunce, yet he hath create and made them resonable creatures, that is which be led with fre will and choyse in such thinges as be vnder the iudgemente of reason. All which thinges shalbe more apparaunte when we shall begin to entreate of frewill.

The cause of chaunce.

The cause of chaunce is the fre wil which thinges created take in matters subiecte to reason, wherfore sith nature was ordeyned with the franke and fre will of god, the naturall necessitie is not merely and simpely necessary, but for because it was so appoynted and ordeyned. Also in mens affayres and doinges frewill is cause of chaunce or contingencie. Therfore sinne commeth and hath come of the fre will of the deuill and of man, as futher shall be declared in the tytle of sinne.

And bicause it is a blaspheming of god to saye

saye god is the causer and authour of sinne, therfore contingencie may not be denyed, to whatente we maye impute to the diuell and to manne that thinge which blasphemously should else be imputed and put vpō god. Augustine hath a pretie saying where he sayth. (*Fieri non potest vt per quem a malis surgeitur per eum in mala decidatur.*) That is, it can not be that by whom we rise from euils, by him we should fall downe into euyls

A saying of Augusti.

Contingencie is not deuided properly into partes, but yet that it may be the better vnderstande, the distinction folowing is necessary. Of necessities some be absolute or vnchaungeable, as it is necessary that god is good, righteous, true, wise, &c.

The partes of contingēcie
Necessite absolute
Necessite of cōsequēce

And some necessities be not absolute, but because the thinges do so folowe, and this is called the necessity of consequence, as: it is necessary that Ierusalem be destroied, it is necessary that the kingdome of Israel perishe and such like.

These be not of their owne nature necessary, but after that they be ones determined & appoynted so to be, then they must nedes come to passe, or because they folowe of some former causes as it is necessary that heresies maye be, because the deuill hateth God and the gospell.

These of their selfe nature (I saye) be not necessarye, but contyngente and chaunsinge. For this consequence or folowinge, taketh not awaye the libertie of will

But

But of this matter ye may se more in the cōmon places of Philip Melanchthō & in his cōmentaries vpon ẏ epistle to the Romaines.

Melanchtō in his commōn places. Augustine question. 23 chap 4. Necessite simple Necessite of condition.

But forasmuch as Agust. semeth to declare these partes of contingencie or chaunsinge, I thinke it good to shewe forth his deuision, who writeth in this wise.

There be two necessities, the one simple, as it is a necessity that al men be mortal. The other of condicion, as it a man knowe that one doth walke, it is necessitie that he walketh. For that a man assuredly knoweth, it can be none otherwyse thē he knoweth. But this necessitie draweth not with it that simple necessitie. For this necessitie which I call of condicion, is not made of the proper nature, but of the putting to of the condiciō. For no necessitie driueth him that walketh with his will, to walke, although then whē he walketh it is necessary that he walketh. Sēblably if a mā se a thing present through the prouidence of god, the same is of necessitie, albeit it hath no necessitie of nature. &c.

The effects of contingencie.

The effectes or workes of contingencie be in thinges subiecte to reason all fre doinges, but yet not Bout the foreknowledge of god, as to be altred: to be chaunged: to do this or that. Thinges creat to fall into this or that chaunce, not of an absolute necessitie, but because they be so create and ordayned, which neuerthelesse God maye at his pleasure otherwyse chaunge, alter, and lede into other doynges and accions.

But

But those creatures left to their fre wyll may alter them selfe do this or that, and fall into this or ẏ chaunce, and al this in thinges subiecte to reason by gods permission, but not by gods impulsion, as saynte Augustine sath.

Contrarye opinions herebnto be. To graunt that there is no chaunce because of predestinacion. To deny chanuce bycause of the losse of lybertie, which man fully had before the fall. To saye all thinges be moued and done of absolute necessitie after the opinion of the Stoiches, as the seruaunt of zeno was wont to reason that matter with his master, ẏ he ought not to be beatē because by desteny he was cōstrayned to sin & do amisse. To graūt any chaūce in god, or in ẏ nature of god. To graūt ẏ because of libertie which is cause of contingencie, it lieth in our power to please God, to beleeue in God, and so foorth: although notwithstanding a man to doe his deuour for the word, to desire and receiue it after a manner, lyeth in his will, accordinge to the saying of Paul. *Non est volentis neque currentis, sed miserentis dei.* That is to say, it is not in the power of the willer nor of the runner, but of God the shewer of mercye, where ẏ Apostle yet leaueth vnto vs to will and to runne, of which thinge we shall more copiously intreate in the title of free wil. To set the naturall fate or destinie against Contingency, and therfore to deny it. For naturall destinye (as sayeth that ryght excellent man

Contrarye

man Philip Melanchthon ) bringeth not necessite vnto humaine affayres or thinges, and it is perticular and onely to be vnderstande of astrologicall destenye.

## Of Creacion. Capi. vii

The definicion of creacion

CReacion is a makinge by which God did create the spirites of all bodely nature of nought by the worde to preserue and susteine the same.

Probaciōs.

As in the verye beginninge of Genesis ye rede. In the beginninge created god heauen and earth, that is all creatures. In the beginninge, that is to saye, what time there were no creatures. Of the creacion of spirites testifieth the prophete, sayinge: thou makest thine aungels spirites, and thy mynisters flambes of fire. Furthermore the spirites are thought to be the first creaturs accordinge to the sayinge of Iob, he is the beginninge of the wayes of God.

Psal. 103. a. Ebre 1 b. Iob. 40.

Nowe, that by the worde all thinges were create, the beginninge of the gospell of Iohn declareth where he saith: all thinges were made by it, and without it nothinge was made. Also in the epistle to the Ebrues, wher it is saide: by whom he hath also create the worlds. The prophete Dauid recorded the same, saying: by the worde of the Lorde the heuens were fixed, and by the spirite of his mouth all the vertue of them. And a none after it foloweth: he saide, & they were made, he commaunded, and they were created.

Iohn 1 a. Ebre. 1 a. Psal. 30.

These

These sayinges also proue that of nought ẏ creatures were cerate by the worde. And by that they were create of nought is excluded any matter to haue bene layed before. The laste parte of the difinicion. which is to the sauinge and mainteyninge of theyr natures, is proued first by the place in ẏ actes, where it is sayde, by him we liue, we moue and we haue our beinge, that is, in that we liue and perishe not, it cōmeth of the benefite of god. Acte. 17. ff

Also by the prophete (*Omnia a te expectant vt des illis escam*) that is, they waite al vpon thee, that thou maiest geue thē meate in due seasō. Item in an other place, men & beastes thou shalt saue Lorde. These texts & other lyke, teache that God kepeth and maynteyneth hys creatures. Psal. 103 d. Psalme. 35.

God the father is cause of creacion, because he hath create, and doth create. The worde, that is the sonne, is the meane wherby and with whom all thinges were create and yet be creat, Iohn witnessing ẏ same, al thinges were made by it. The holy ghost is the halower quickener of the creacion. The cause of creacion. Iohn. 1. a

Creation (where of we here speake) of it selfe is not deuided in partes, oneles a man accordinde to the deuersitie of creatures will saye that some creation concerneth spirites, some humayne creatures and reasonable, other some vnreasonable. Partes.

The proper and principall workes of creacion, be to preserue and maintaine his creatures, which workes I haue afore declared. The effects of creacion

The

Ebrues 1 b. The meane whereby God maintayneth is the worde, by power of which (as to the Ebrues it is sayd) God the father doth moderate and beare vp all things. Right excellently and ful well we be aduertised here of Phillip Melanchthon, that other workmen or makers after they haue once finished and made their worke, departe & betake the same to fortune and to the ensuinge chaunses, but God departeth not from the workes that he maketh, but perpetually kepeth vp and maintaineth the same, and this kepinge vp and maintenaunce is called the generall or vniuersall sustentacion.

Contraries and heresies Saturninus. The Sethians. Contraries to creation be. To graunt with Simon Magus the worlde was creat of his angels, but that he him selfe is the high power, which is God. To graunt with Saturninus that the worde and also man was made of inferiour angels. To graunt with the Sethians, that two men, that is to wyt, Caine and Abell, were first creat of Angels, of whom afterwarde the rest of men procceded.

Valentinians. To graunt with Carpocrates, that there is one principall vertue in things superiour, and that the world was creat of angels. The same thing also taught Cerinthus. To graūt with the Valentinians that Bithos, that is to say deepnes & silence were first of all, of whō came seede, mind and truth, of whom brasted forth the worde & lyfe, of whom was creat

Cerdon. man the & church. To graūt with Cerdō, ii. gods, one good, an other cruell, the good maker

ker of the vpper worlde and the cruel maker of this worlde. To graunt with Basilides, Basilides.
the hye God named Abraxaen, whom he calleth a created minde created the worlde, of whō afterwarde proceaded prouidence, vertue & wisdome, of these were made afterwarde principates, potestates and angels, and then were made infinite creacions of aungels, of which aungels were institute and ordeyned three. C. lxxv. heauens, and in the lowest heauens be angels, which made this worlde. To graūt with the Maniches fiue elementes Manicheis.
of which all thinges were gendred, and these elements they called by these names, smoke, darkenesse, fire, water, and winde, in the smoke they held opinion that beastes of two feete were borne, out of which also they affirme that men proceaded. In darkenesse crepinge beastes. In the fire the foure foted beastes: in the water the swymming creatures: in the winde foules that flye. To graūt certaine Philosophers any matter afore-sayde. To contende with the Epicurians that Philosophers. Epicurians. Virgill.
god careth not for the creatures, which folish opinion the poet Virgell is against, settinge fourth moste elegantly the contrarye and right sentence in the sixte boke of Eneis, *Principio celum ac terras campusque liquentes.* &c.
To holde that the gentiles and heythen persons knowe not the effectes and workes of creacion, that god preserueth, kepeth, fedeth, norysheth, and beareth vp al thinges, contrarye to the apostle where he sayth, all

that might be knowen of GOD, the same is manyfest amongest them, for God dyd
Rom. 1. shewe it vnto them. so that this inuysible thinges, that is hys everlasting power and godheade, are vnderstande and seene by the workes euen from ỳ creacion of the worlde.

## Of Creatures. Cap. 8.

A Creature is the hole worke of god aswel of spirituall thinges create as of other thinges and bodely natures made to this purpose of God, to shewe that God is, and not onely that there is God nakedly, but also ỳ he is, eternall, mighty, diuine, and wonderfull, that is, which createth, and gouerneth and steieth al things, by knowledge of which things God the creatour might be glorified, magnified and worthely thanked.

### Probacion of this diffinicion.

Gen. 1. 2. God created heauen and earth, that is to say, all creatures both in heauen and earth.
Psalmes 103 Hebre. 1. Of the creation of angels witnesseth ỳ prophet, and also the Epistle to the Ebrues: And least ye shoulde thincke that all spirites were created, I put this worde (created,) for god is also a spirite, but vncreated.
Nowe ỳ vse of creatures and wherfore they
Rom. 1. serue teacheth Saint Paul, saying: that God shewed vnto the worlde that which might be knowen of hym, and is manyfest amongest them, so that his inuisible thinges, that is

to

to saye his eternall power, and godhead are vnderstande and sene by the workes sithēs ẏ creacion of the worlde. To this agreeth the booke of wisdom, where it is sayde: Vayne are all men, which haue not the knowledge of God, as were they that out of the good thinges which are seene haue not acknowledged him, that is of himselfe euerlastinge, neyther taking heede to the workes that are made, acknowledged not the worker of them, and so forth reade the whole chapter, for it setteth forth the vse of the creatures of God very excellentlly: But bycause it is not inough to knowe God, therefore we added, ẏ God might thereby be glorysied. For the Apostle in the place before remembred, sheweth that the gentyles knew God, but he accuseth them that after they had knowen him, they woulde not glorysie hym nor render louynge thankes vnto him. Nowe to glorysie God, is to giue vnto God the glory of a creatoure and gouernour, that is, to thinke God not to be idle, but to haue cure of his creatures. To giue thanckes, is stedfastly to thyncke that God taketh charge of vs, that we take lyfe and other good thinges of his handes, and furthermore to loke for health & defence of him. Finally, the cxlviii and cl. Psalmes of Dauid doe monish vs what it is to glorysie god, & to be thankfull vnto him, after we haue knowen him by his creatures.

Salo 13.

what is to glorifi god

The causes of the creatures be, God the father, which is the maker.

The causes of creatures

The worde wherby and wherwith they be create. Also wherby they be maintened, & the holy ghost the sanctifier and preserver of the creatures: Eternytye, power, diuinitie, and all other thinges, which be appropriate to god, as goodnes, wisdome, iustice, and so forth declare that god both might & yet may create & defende his creatures. Creatures accordinge to ỳ diuersitie & varitie of thē be, some spirites, some reasonable and humaine, and other some vnreasonable. The spiritual or ghostly creatures, which be good, as be the angels were create to serue and minister as well vnto God as men, and therefore the Epistle to ỳ Hebrues calleth thē seruinge or ministratorious spirites. The rest of creatures created to the vse of man, be al subiect to man for his cause which hath made them subiecte.

The partition of creatures.

Romans 1. Gen. 1 d.

The effects of creatures

The workes and effectes of creatures be these. To declare there is a god that create-

Romans 1.

eth, gouerneth, and kepeth all thinges. For if we would seeke and search him by his creatures we should finde him, sithens he is not far from euery one of vs, as Paul most eloquently declareth in his preachinge to the mē of Athens. To serue for ỳ profite of man, for as much as to ỳ vse of man all creatures

Actes 17 f.

1 Tim 4 a.

be create but yet only to the vse of the faithfull, accordinge to the sayinge of Paul where he sayth that god created them to be receyued with thankes geuinge of such as beleue and knowe the truth, for all the creatures

of

of God are good &c.

But infideis and wicked without all righ doe vse the creatures of god, or rather abuse them, wherfore also the very creatures doe feruenly wayte when the sonnes of god shall appeare, to the intente they may be deliuered from the bondage of corrupcion into the glorious lybertie of the sonnes of god. Also S. Peter in his latter epistle, saith: we looke for a newe heauen & a newe earth, in whom remaine righteousnes. On the contrarie parte, scripture seineth to threaten the vngodly, to be reuenged of the creatures whō they haue abused, as in the boke of wisdome is saide that the gelousye of god shall take harnesse, and shall arme the creature to be auenged of the enemies. And Jesus the sone of Syrach saith: All thinges necessary for the life of man, are created from the beginninge: water, fire yron and salt, meale, wheate and hony, milke and wine, and clothinge. All these thinges are created for the best to the faithful, but to the vngodly, shal all these thinges be tourned to their hurt & harme. To be subiecte to the rule of man accordinge to the word of God spoken to Adā and Eue: *Dominamini piscibus maris*, that is, haue ye dominion ouer the fishes of the sea, &c. And accordinge to the saying of Paul. Rom. 8 d.

The creature is subdued to vanitie not willingly, but for his cause which subdued it vnder hope. There may be other effectes also reckened vp of creatures, as that God Rom. 8 d.

might be glorified & praysed by thē, & in thē, which effectes be expressed in ẏ two Psalms afore mencioned, Cxlviii. and Cl. Also that the selfe creatures might glorifie and prayse God.

Augu. vpō Iohn. The fathers confirme the effectes, as Saynt Augustine. Of the perpetuite of creatures. (sayth he) is vnderstande the creatoure and maker to be eternall, of the greatnesse hee is vnderstande Almighty, of the order and disposicion wyse, of his gouernaunce good.

Augu. in li supputacionum. Also the same Sainct Augustine in another place sayeth. It is meete that the creature shoulde prayse God his creatour, for to the same purpose hath he create him, ẏ he myght be praised, not neding any of our praise, wherfore let the minde loue, tonge singe, the hande wryt. &c,

Contraries. Contraryes to these. To graunt that the whole worckmanship of creatures hath alwayes bin, and beganne by creation. To denye that ẏ spirites, aswell the good angels as the bad were create. To deny God may bee knowen by the creatures, and that hee doeth create, gouerne and mayntayn al things. To graunt that ẏ knowledge of God of the creatures suffiseth to perfectiō without ẏ worde. To auaunce ẏ creatures aboue the creatour, as they doe which worship Sainctes, golde and siluer, agaynst whome the Prophet very earnestly speaketh, and the booke of wysdome. Also the Prophet Baruch. To abuse the creatures after a mans lust vnto vanytie

Psalme 103. Salo 13 b. Baruc v a b

not

not to glorifie God by hys creatures and in his creatures. Not to attend to the creatures, to the intent, that out of them thou mayest learne the goodnes and presence of god. Not to giue thankes to god when thou doest vse his creatures. To say with the Epicurians, that god regardeth not creatures. To graunt that the study of naturall Philosophy, which standeth in the knowledge of naturall things is hurtefull to christianitie, which without doubt is not hurtfull, so that the same be gouerned by the doctrine of christianitie.

## Of Angels or good spirites.

### Capitu. ix.

Angels or good spirites bee seruyng spirites of a fyry nature, create to the ministery of god and of the godly, to the intent to serue god and to be assistent to the godly, and to kepe them.

Profes of this diffinicion,

Hebre 1 c. Psal 103 a. Gene 28 b. Exo 23 d.

He maketh his angels spirites, and his mynisters flames of fyre, that is to say: of a fiery nature. And the angels be called seruinge or ministring spirites of their office that god vseth them as minysters, but not but for our cause: So Iacob fleing Esau, is protected of the angels. Also in the booke of Exodus the Lorde sayeth: beholde I sende myne angell before to kepe thee in the way, & to bring thee into the place, which I haue prepared, beeware of him, and heare his voyce.

Also Judith saith: the Lord liueth, for
Iudith 13 c. his angels hath kept me. In the gospell of
Mat. the angel comforteth Ioseph against ye
Math 1 c. offence of his minde cōcerninge the birth of
Christ. God also vseth the seruice of angels
in reuēging of sinners, an example of Herod,
Iosu. 5 a. whom the angel of the Lord stricketh. Also
in the boke of Iosue, where the angell of the
Luke. 1 c Lord appeareth ꝟ a naked swearde drawen
in his hande to defende Israell. He vseth al-
so his angels in other ministeryes. The an-
gell Gabriel is sent vnto Mary. The lawe
(as it is recorded in the actes) was giuē by
thangels. I added in the diffinition, to the
ministerie of the godly, to thintent ye should
knowe that angels were create and made to
the vse and seruice of the good and godly on-
ly, and not of others, as witnesseth the .xix.
psalme of the prophet, in which psalme god
promiseth ayde & defence by his angels vn-
to such as loue his holy worde. For that
psalme conteineth the prayses and cōmenda-
cions of gods worde, promisinge to the bele-
uers safetie and defence by the example of
Christ from all euils.

The causes of Angels. The causes of good angels be: God the fa-
ther, the father and maker of them. And the
worde is the meane whereby and wherwith
thangels were create. The hole ghost is the
quickener and sanctifier. That these fell not
as other did, they maye thancke the mercy
of God. For in that ye God forsoke them not
they were saued & preserued, & whē he forsoke
the

the reſte and left them to theyr fre will giue them at theyr creation, they ſinned, and ſo were thurſte dowe into the helles.

By reaſon wherof God is not cauſe of the fall of ỹ wicked ſpirites, but their owne fre-will is the cauſe, by which they mighte as eaſely haue choſen the good as the bad.

Now god maye frely forſake, ſithens he is franche and free, to do what his pleaſure is, and no man can ne oughte to controll him, ne preſcribe or appointe him any lawe.

Shall the worke (ſaith .S. Paule) ſay vnto the workman, why haſt thou made me on this facion? But of theſe thinges howe the euil ſpirites fel of their owne choyſe and wil, ſhall be hereafter more at large ſpoken. Roma 9.d.

Good angels be of one order. Neither is it to be thought that there, is any preroga-tyue or preeminence amõges angels as they haue fained, which haue deuided angels into Hierarches without the open word of god. No deuiſis of Angels.

The effectes of Angels.

The workes or effectes of good ſpirites be theſe: To miniſter and do ſeruice vnto God and to execute his commiſſions, as Numerie xxii. In angell is ſent of god to ſtop Balaams aſſe, which cõmaundement he executeth. In the boke of Iudges an angel is ſente to Samſons mother for the conceiuinge of Samſon. In the goſpel of Luke the angel Gabriel is ſente in Embaſſade vnto the virgin Mary, for the conceiuinge of Chriſt. To be protectour of the godly, as appeareth in the example of Iacob. Alſo in ỹ example of Moyſes Iudith 13.a. Luke 1.c. Exod 23.a.

Exo 23 a: to whom the Lorde sayth. And I will sende before thee my angell. To comfort and encourage the godly, as in the example of Gedeon, in the example of Ioseph the husband of Mary. Also in the example of ỹ three children Ananias, Misael, and Azarias, which were put into a burning ouen. To forsee that the godly be not hurte, ne miscary, by the example of Christ. Psal. xc. Also where after he had fasted forty dayes ỹ angels ministred vnto him. Semblable effectes yet many be gathered of the office of angels: neyther doe the fathers and doctours of the church dissent from these effectes. Hierom vpon Saint Mathewe, wryteth on this wyse. The worthinesse of soules no doubt, is great, for asmuch as euery one hath his angell appoynted vnto him for hys keper euen from his natiuite.

gen 22.

Ind 7 e. Mathi d. Dani 3 c. and 6

Math 4 b

Hierom.

Bernard

Bernard in his sermon of angels: Let vs be, sayth he: deuout, let vs be louing & kinde to so worthy kepers, let vs loue thē again &c.

Origen

Origene in his lxxi. Homely. There is at hande to euery one of vs: yea, euen to ỹ leste of vs all, which bee in the church of God a good angell, the messenger of the Lorde to rule vs, to monish vs, to gouerne vs, whych seeth dayly the face of the heauenly father for the amendement of our deedes and obteining of mercy. Grego. also sayeth: Euery one of vs haue one peculyer and proper angell appoynted to his custody, and one other euyll angell to his exercyse.

Gregori

Contraryes to good spirites.

To

To graunt with certayne heretykes that the good angels made this worlde, is to this learning and to our religion contrary. Item to graunt and admit Hierarchies and prelacies of angels, which they deuide beside gods worde, into angels, archangels, thrones, dominations, principates, potestates cherubin, seraphin, and vertues. Also to holde ẏ angels receiued not in their creatiō freewil. Agaynst whome disputeth S Hierom, where he sayth: *Solus Deus est in quem peccatum cadere non potest*, that is: Upon onely god sinne can not fall. The rest be of their free choyse, & may be bowed into eyther parties. To affirme wyth the scolasticall men, that the angels deserue nowe their constancy and confyrmacion, as no more to fall into sinne. To deny that angels vnto as many as haue the worde ve giuen to keepe and mynister vnto them.

Tsse 9 orders. of angels be not grounded in scripture.

S Hierom. de filio prodigo.

## Of euill spirites or Angels. Cap. x.

EUill angels bee spirites which were first ordeyned and created in verytye good, which of theyr free wyll swarued from the trauth to lye in awayte of all the creatures [illegible] God by hys sufferaunce.

That euell angels bee spirites is testyfyed euery where in scrypture. Ebru. i. which maketh his angels spirites and his menisters flames of fyre.

The profe of the definicion.

For certainly the diuells were first created good angells.

Paul

Paule also to the Ephe. witnesseth the same saying: we wrestle not against flesh & bloud, but against rule, against power, & against worldly rulers of the darkenes of this worlde, against spirituall wickednesse for heuenly thinges. Christ witnesseth the same sayinge that the deuill was a manqueller frō the begennynge (that is to wyt of his fall) and abode not in the trouth: whereby it is apparante that he was set & create in trouth good as the reste were.

Ephe 6 b.

Joan 8 f.

1 Peter 5 c. Concerninge frewill, that it was the cause of the fall of the euill spyrites, there is no question. For god in the libertie of will created his creatures.

1 Peter 5 c. Of the effectes and workes of deuils we be sufficiently taught of Peter wher he saith. Be sober and watche for your aduersary the deuill as a roaringe lyon walketh aboute seekinge whom he may deuoure. This effecte is of the persons: Of theyr awaytes and sleightes agaynste all creatures to hurte the same to the hinderaunce of man we shal nede no farre fetched proues. For in the place a lytle tofore remembred of Paule, the euil spirites be called rulers of ȳ worlde, Ergo they be also rullers of such thinges as be in the worlde which to destroye, to infecte, to falsefie, and make troublesome, that is to make all in a hourly bourly, the deuill hath power to thintente he may tempte & lye in awayte of men. Howbeit these effectes of him selfe he can not doe, but by the sufferaūce of god

Ephe 6 b.

as

as appeareth by the wordes of the prophte Micheas, wher he ſaineth that the deuil ſaith, 2. Par. 18 d
I will go forth and be a lyinge ſpirite in the mouth of all the prophetes, to whom the lord ſayde: thou ſhalt deceyue and preuayle. In lyk wyſe in the boke of Iob. God ſayde to the deuil. Thou haſt moued me againſt Iob, Iob 2 b.
that I ſhould trouble and vexe him. Alſo: Lo. (ſayth the Lorde) he is in thy power, Iob 1 b.
but yet ſtretche not thy hand vpō his perſon.

## Another diſſimicion of the power of the euill ſpirites.

EVyll ſpirites be rulers, powers, Lordes of the worlde, gouuerors of the darkenes of the world, ſpirituall miſchiefes, ſubtilties and frandes, againſt heauenly thinges. I cal them ſpirituall miſchiefes and ſubtelties, by reaſon of the greate exceſſe and aboundaunce of micheife, fraude, ſubtelte, and dyſceyte that is in them. And the deuils be called ſpirituall frandes, not onely bicauſe them ſelues be ſuch, but alſo bicauſe they exercyſe and practyſe ſuch ſpirytuall engins ſleyghtes and frandes vpon other.

The cauſe of euill ſpirites, is theyr free will, in which at the beginning God created all angeles. This frewill bicauſe it rather bowed to euill then to good, cauſed certaine ſpirites firſt to ſwarue from the trouth and righteouſnes which were create and made in trouth good. The learned fathers of the church

The cauſes of euill ſpirites.

church assigne ỹ cause of thãgels fal, some to pride, some to enuie, which vices be ỹ effects of the will declined to euyll.

No deuils of deuils. Mar 3.

The euill spirites can not be deuided into partes or certayne orders, albeit that some of them for the accustomablenes and power of hurtinge seme to be called princes: as Beelzebub in the euãgel of Mark is named prince of deuils.

The effectes of euil spirites.

The effectes operacions or worckinges of them be these: To lye in awayte vpon the good and godly persons night and daye euen as ỹ good angels cõtinually do kepe ỹ godly. And this effecte is generall, of which those ỹ folow be especialtes, and in ỹ maner meanes by which the euil spirites lye in a waite vpõ the godly, and stop the wicked that they can not attaine to godlines. To lye and to tempt and entice vnto lies, for he is ỹ father of lies, as Christ sayth: when he speaketh a lye, he speaketh of his owne, because he is a lyer & father therof. So he lied vnto our first mother Eue, as appeareth in Gene. iij. also Sathan (as it is red Actes fifth) tempted Ananias to cause him to lie vnto the holy ghost. To trouble and punishe the godly, an example of Iob & alygodly. To take away the good sede, which is the worde of god, out of the hartes of men, lest they should beleue and be saued. To corrupte and falsefie the worde of god with wicked doctrine, as in ỹ parable of ỹ sower of good seede & of the deuil which sowe amonges it darnell.

Iohn 8 f.

Luc 8 d.

Mach 13 d.
1 Pet 5 c
2 Cor 10.

To

To allege & cite scriptures crokedly & peruersly as Mat. 4. wher as ỳ deuil alleged a place out of ỳ xc, psalme To seke busily whō to deuour. To trāsfigure him selfe into ỳ angel of light to thintēt to disceue, ỳ is vnder the cloke of deuocīō to stere men to vngodlynes. To sifte ỳ vngodly as men sifte wheete, accoꝛding to that: Lo Sathan hath sought you to sifte you as mē sift whete, but I haue prayed foꝛ thee. To rule and to dꝛaw ỳ wicked at theyꝛ pleasure to al euils, accoꝛdinge to that of Paul. The deuyl is strong in ỳ vnfaythful. To replenishe the woꝛlde with all euils, settinge all thinges in a roꝛe. Foꝛ this cause Paul calleth euil spirites rulers of the woꝛlde. To promise and to geue al maner of promocions, that the woꝛlde might be kept styll in blyndnesse and wickednesse, foꝛ al the kingdoms of the woꝛlde and glozy of ỳ same the deuil bosteth to be in his power, accoꝛdinge to this: All these thinges I will geue thee, yf thou wilt fall downe and woꝛshippe me. Nowe he that wil geue, he sheweth that he hath to geue. To confirme the vngodly in theyꝛ vngodlynes with signes and wonders which he sheweth by his subiectes and limmes the false pꝛophetes, as appereth, Matheww. xxiiii. And by enchaunters, as in Exodus, theiii. & v. chapter is declared, wheꝛefoꝛe also it is not impossible that the deuil maye by arte magyke woꝛke many thinges. Luc 22 f. Ephe 9 b. Mat 4 b.

Foꝛ yf witchecraftes, soꝛceries & inchaute-

mentes

menters were not made, or could not be done, Moyses woulde not haue forbydden them. Neyther is it any harde thynge to enchaunters to make their workes of efficacie and strength, sith Sathan (as saith Paull) is stronge in ỹ vnfaithfull, which where as he vttereth in the false prophetes signes and wonders.

Why is not he of power to do the same in iugglers, coniurers, sothsayers, enchaũters, and such like. It is red en scripture, howe a woman that was an enchauntres, raysed by the spirite of Samuell by hir witchcrafte, or rather the deuill in the likenes of Samuel, to en fecte and disturbe the creatures for the hatred and enuy of man, therfore he is the Lorde of the vniuersall worlde, and therfore he hath in his power all thinges of the worlde. But as I sayde these effectes of euill spirites be not of force onles god suffereth thē. But why God suffereth Sathā to haue so greate power ỹ causes be knowne to God, which neuertheless be also in scriptures in sondrie places disclosed. Remedies against ỹ effectes of euil spirites vnto ỹ godly prescribeth the Apostles to the Ephe. the sixt chapter. Also Peter in his first Epistle capi. v. The world bicause it neither regardeth nor hath these remedyes, therefore it can not resiste these forsaide effectes.

1 Reg 28 b.

The myndes of the fathers concerninge the effectes of euell spirites.

Augustine sayth all the euyls of the world be committed by the falsehoode of the dyuell which hath set warre in heauen, in paradyse dyscrypt, hatred amongest our first brethren, and in all our workes hath sowen darnels. Gregory wryteth. The will of Sathan is alway wycked, but his power is neuer vnrighteous, for of himselfe he hath his will, but his power he hath of god. I thought it good also to adde the saying of Lactancius, which wryteth in this wyse. There is a certayne wycked and disceptfull spirit, which is the enemy of man, and foo of iustyce, thys spirit lyeth in wayght of all mankinde. And those that knowe not god, hee entangleth in errour, in foly drowneth, in darkenesse ouershadoweth. &c.

Augustine in sermonibus.

Gregory lib. Moralium

Lactancius lib. de ira iusti.

## The contraries of euyll spirites.

To graunt the euill spirites were creat in malyce as they be now, against which heresy disputed S. Augustin very lernedly. To holde that the euyll spirites are not to bee blamed that they fel, bicause they coulde none otherwese doe wythout grace. To holde ỳ ỳ wycked spirites did fall, not of their owne proper will, but at the enforcement of god. To make orders amongest the euyll spirites. To driue the euil spirites or their habitation to Iland or to the further borders of Norwey, about which certayne tryflers holde opinion that the soules of great men flying to helwarde,

Augustine per. gen.

A foolish opinion.

be harde weeping and lamenting, which opinion semeth to haue proceeded by thoccasion of certayne hills, which in those parties oftentimes doe cast foorth vrimstone and other whyles flakes of fyre. To dyspute supersticiously of the habitacion of euyl spirites, or not by the worde of God, which calleth it Tartarus or hell, according to that of S. Peter. For if God spared not the angels that sinned, but cast them downe into Tartare or hel, and delyuered them to chaynes of darknesse to be kept vnto iudgement. &c. To affirme of troth that there bee certayne prelacies and premynences amongest the euyll spirites, so that ẏ one shoulde rule in one prouince, an other in one man, the thride in two or three.

2 Pet 2 d

To holde for an vndoubted trouth that those euyll spirtes which once be vanquyshed of any of ẏ sainctes doe no more approch to him that hath ouercome them. To graunt that no mo men in number shalbe saued, then as many as there were angels that did peryshe, of which erroure some accuse Augustine. To graunt that the euill spirites shall in time cōming be saued, which is Origens errour, & at this day is renued of the Anabaptistes by auctoritie of the .cii. psalme, where it is red. The Lorde wil not keepe his anger for euer. To deny that the euill spirites doe together lye in awayt of all creatures of God. To deny that wytchcraftes is of any strength by ẏ power of the diuell.

Of Man. Chp. 11.

Man

MAn after Angels is of all creatures most noble, created in free wyll to the Image of GOD, that is to wytt, partaker of the diuyne nature, wyse, iuste, good, true, and so forth, whych by sinnyng of his freewyll agayne loste all those thinges, made of a partaker of the godly nature, partaker of the Dyuelysshe nature, of wyse vnwyse, of ryghtuous vnryghtuous, of good euyll, or true a lyer, and to be shorte such as vtterly vnderstandeth no more in thynges appertaynyng to GOD, so that nowe man is the creature, yea the very bondman of the Diuell, who thrugh gods suffraunce or forsaking inforceth him at his lust to what euils he will, and also continueth such a bondman & thral, vnles he be delyuered by Christ, in whome the rightuousnesse lost returneth againe to our health and saluacion. The discription of man.

Man is the noblest creature after Angels, for that hee is indued with reason. That man was creat in freewill cannot be denyed, as shall appeare in that place of freewill. To the image of GOD that man was create is wytnessed in the booke of Genesis. The proofe Gen 1 d.

And that by the image of GOD is signified the nature of GOD, that is to wit, teghtuousnesse, goodnesse, wysdome, trouth and such lyke the place of Paull to the Colossians declareth. Col 3 b.

Lye not (sayth S. Paul) one to another, now

ye haue put of the olde man with his workes and haue put one the new, which is renued in knowledge after the image of him ℣ made him. And to this sence Ambrose ℣ Ireneus do interpret image. But againe, that man by sinning of his owne frewill, lost agayne the image of god is sufficiently declared by the xlviii. psalme of Dauid wher it is sayde, whē man was in honoure, he vnderstod not, he was made like to a brut beast, as who should say, man in the stede of the nature of God was made partaker of the deuils nature, in stede of righteous vnrighteous, which of him selfe vnderstandeth nothinge any more in spiritual thinges, accordinge to the saying of Paul. A naturall witted man perceiueth not such thinges as belonge to the spirite.

Psalm 48 c.

The prophet calleth honour the very image of God, wherevnto man was created, and al those good thinges which be appropred to ℣ nature of god. He calleth him a brute beast now that he is spoyled of the image of God and of al those good thinges apperteininge to the nature of God. That man is the thrall of the deuil S. Iohn sheweth where he sayth: he ℣ cōmitteth sin is the seruant of Sathā, which is ℣ father ℰ author of sin. Also thapostle saith. The deuil is strōg in ℣ vnfaithfull, that is in naturall men, and vndoubtedly such be al mē which be not yet borne agaime neyther enfraunchised by Christ.

The deuill draweth menas his owne proper slaues vnto all maner of noughtines that

him

him lusteth not onely perforce and violentely, but as his owne proper louinge children which do study & endeuour thē selfe to obey ỹ desires of ther father, as witnesseth Christ him selfe, sayinge: ye be of your father the deuil & ye wil obey ỹ desires of your father. The rest be apparaunte ynough by ỹ wordes of Paul to the Romans which sayth: Likewise as by the sinne of one, condemnacion came on al men, euen so by the iustifiinge of one, cōmeth the righteousnesse that bringeth lyfe vpon all men. Finally I added this clause (to our helth) in the diffinicio, to disproue thopinion of the Anabaptistes, which say, that by Christ men haue so recouered the righteousnes, that was lost, that they nowe may of thē selues satisfie the lawe for their sinne, with a perfecte righteousnesse. Iohn 3 f. Rom 5 d.

The causer of man is god which created him of the mould of the earth. Genes. The cause of man.

Man by reason of the fall of our forefather Adam, is deuided after the learninge of Christen men, into the olde man and the newe. There is also an other diuision of the hole mā right necessary where scripture parteth him into the spirite, the soule, and the body. The spirite which is which speaketh to god, which catcheth the worde of God and sayth. The soule is whereby we liue, and by which our body as quickened. The body is that outward and hole lomp of members. Of this partition maketh mencio the apostle to the Thessalonians sayinge. The partes of man.

1 Thess 5 a The very God of peace sanctyfie you holy, and your hole spirit, soule and body bee kept faultles vnto the comming of our Lord Jesu Christ.

## Of the olde man. Capi. 12.

The olde man is that whole fleshly man by the fall of Adam left and dampned before the knowledge of the gospel or of Christ, and before regeneracion made by the worde through the holy ghost, which olde man is daply corrupted, according to the concupyscences of errour vnto all noughtinesse.

### The probacion of this diffinicion.

Forasmuch as the scripture biddeth vs put on a newe man, which according to the Ephe 4 c. Collo 3 b image and lykenesse of God must be created in rightuousnesse, holynesse, and trouth. And also willeth vs to be renewed by ỹ holy ghost which thing cannot be done, but by ỹ worde and fayth in Christ, which afterwarde graunteth the holy ghost. Therfore of necessitie there is an olde man, neyther can he be made Rom 5 d new but by the worde knowen of Christ and by fayth in Christ, in whome is restored the losse and dampnacion of the olde man. The corruption according to the concupiscence of errour is the generall effect of the olde man but sithence ỹ fal in mans nature, which declareth that the olde man can doe none other thing then lust after errours and all euyls.

By

By the effect of concupyſcence or luſt is marked and ſignified the vice that cleuyth in nature, for the whole thought of man is bent vnto euill at all tymes. Gen 6 b

The cauſe of the olde man is Sathan, by whoſe perſwaſion and entyſement the fyrſte man was made olde, and all we were in him made olde, as teſtifieth S. Paull in the v. chap. to the Romaynes. This Sathan ruleth and leadeth ỹ olde man as his owne proper thrall and captiue vnto all euyls. Wherefore alſo we pray that the kingdome of god maye come vnto vs, and that we may be delyuered from the raigne or tyranny rather of the Diuell, in which all olde men bee ſubiect vnder the tyraunt Sathan. Cauſes of the old mā

The cauſe alſo of the olde man, is the free will of man, by which the firſt man ran hedlyng into ſinne whereof all we bee made partakers yea, although we haue not ſinned to the ſimilytude of the tranſgreſſion of Adam, ſo that nowe no free will in maner remaineth vnto vs to take and doe ſuch thinges as bee good and ſpirituall, the Diuell ſo houldeth captiue our nature and inforceth vs to ſundry ſinnes: yea, and ſuch as bee outward and notorious crymes. Of which thing alſo the Apoſtle complayneth where hee ſayth. Euill that I will not doe, I doe: but the good that I wouide doe, that I doe not. Rom 8

The partes,

When we speake of the olde man we vnderstande not certayne partes onely of man as some which by the name of olde man vnderstande onely the oldenesse of flesshe. But the olde man sygnifieth here the hole naturall man & all the naturall powers of man. So scripture taketh the olde man, and so vseth Paull the name of olde man, as to the Corinthians where he sayth. The naturall witted man receyue not things of ỹ spirit This man scripture other whyles calleth ỹ outward man: otherwhyles ỹ earthly, otherwhyls ỹ olde mã.

The effects of the olde man.

The effectes of the olde man be of two sortes. Some doe spring of the corrupt nature according to the inwarde lustes & these be inward effectes. Other some be the fruites of the inwarde effectes of the olde man, and these be the outward.

For he that hath a wicked hart cannot want outwarde sinnes. For where the causes bee there must needes folowe the effectes. Now the inward effectes of the olde man be these.

Eph 4 d. and e.

To bee corrupted according to the concupiscence of errour. This effect is generall or the cause of the rest ensuing. And this effect stycketh in nature. Naturally to be ignorant of god: Not to feare god. To dispyse God: Not to trust in god. To hate the iudgement of god. To flee ỹ rightfull iudgement of god. To be angry with god. To despaire of grace. To haue confidence in thinges present. To haue a croked harte and bent to mischyfes.

Genesis

Geneſis. vi. and viii. To haue a croked and vnſearchable hart, as witneſſeth the prophet Hieremy, ſaying: Croked is the hart of man, and who ſhall ſearch it? Not to perceyue the thinges that be of the ſpirite of god, accoꝛding to Paules ſaying. The naturall man perciyueth not thoſe thinges that be of the ſpirit of god. The ſauer of erthly things accoꝛding to that of S. Paul, The firſte man of earth, earthly. Theſe effectes ſticke in the harte of man naturally. The outwarde effectes of ỹ olde man be the outwarde woꝛkes oꝛ fruites of the coꝛrupt nature and wicked mynde. A rablement of them Paul heapeth vp in ỹ firſt chapter to the Romayns, after he once had rebuked them foꝛ their vngodlineſſe, he gathereth the fruites of vngodlineſſe as theſe, vnrightuouſneſſe, whoꝛedome, adultry, wickedneſſe, couetouſneſſe, malycouſneſſe, enuy, and ſo foꝛth. *Hieremi 17* *1 Cor 2 d.*

Of the neuve man.

The newe man is whome the holy Ghoſt regendꝛeth by the woꝛde and fayth vnto righteouſneſſe, holyneſſe and trouth.

Probacions of this diffinicion.

The holy ghoſt to be a regeneratour witneſſeth Paul, ſaying: But accoꝛding to hys mercy he hath ſaued vs by the bath of regeneracion, and renuing of the holy ghoſt. The woꝛd is the meane whereby the holy ghoſte *Timoꝛ 2*

renueth. For then we be renued and gene-
rate when we here the worde, so of the word
springeth fayth, by faith we take hold of
Christ the reparer of the true rightuousnes
which geueth the holy ghost, he burneth vp
in vs the olde vices of the olde mā, as these,
the ignorannce of god, the dispisinge of god,
the distrust of God and semblable, and crea-
Gala 5 a teth in vs new mocions, as the knowlege of
God, awe of God, trust in God, and sokorth.
Such vertues or good workes ỹ apostle
nameth the frutes of the spirite, by reason
of the holy ghost or spirit the worker of thē.
Ephe 4 g. And all these frutes be compzised of ỹ same
apostle vnder these thre names, rightousnes,
holynes and trouth. For vnto these vertues
we be regenerate that we might receyue in
Christ the lost rightuousnes, & might worke
holy and true workes, and not hipocriticall
or feyned.

The cause of the newe man is the holy
The cause of then ewe mā ghost as affirmeth Paul, which sayth: that
by the renuinge of the holy ghost we were
Timor b. saued &c. The meanes of regeneracion the
scripture putteth to be the worde and fayth,
Rom 10 d the worde as cause, and fayth as the effect.
For fayth (sayth Paul) is by hearing, hea-
ringe by the worde of God. Baptime is a
signe of the inward renuinge, and gods will
towardes vs that we be new men.
Of these causes properly speaketh the gos-
pell, in which the holy ghost is promised,
fayth required and baptisme instituted.

Euen

Euen as the olde man signifieth the hole man, so also the newe man is taken for hym that is wholy regenerate and renued. But howe this thing is done wee shall hereafter declare in the effectes. Partes.

The effectes of the newe man be gathered by the contrary of the effectes of ỹ olde man, as: to knowe GOD. To magnifye God. To loue GOD. To truste in GOD. To put thy whole trust and hope in God. The effectes of the newe man.

Furthermore as the effectes of the olde man bee of two sortes, so also be the effectes, of the newe man of two sortes that is to wyte, inwarde effectes, which be of outwarde good workes.

Nowe, the effectes of the newe men differ from the effectes of ypocrytes, counterfaytyng regeneration or renuing, in asmuch as they be truly done and of a pure hart as Paul wryteth to Timothe where hee sayeth. The ende of the commaundement is charytie out of a pure hart and good conscience, and faythe not fayned. 1 Tim 1 b

For this cause also the workes of the newe men bee called the fruites of the spirite, both bycause that the spirite worketh them, and bycause they bee done spiritually, that is to saye, truly wyth a wylling and consentinge mynde.

An heape of workes of a newe manne thou shalte fynde in the Epistle of Paull to the Galathyans the fifth Chapter.

Howe

Howbeit the forclayde effectes doe not so retourne agayne by regeneration or newe byrth, which is made by the holy ghost, but that they alway remayne entangled wyth a wonderfull weakenesse, which new byrth neuertheleſſe beeing thus imparfit and weake God taketh in good part, in such persons as be receaued in Chriſt according to the saying of Paul. There is no condempnacion nowe vnto them, which walke in Chriſt. Also, ye be not vnder the lawe, but vnder grace, that is to say: albeit ye fulfill not the lawe, yet it accuſeth not you because ye bee the sonns of god.

Rom 8 a

## Contraries to the whole man.

The opinio of the anabaptiſtes.

Contrarayes to this right doctrine concerning man be these. To graunt with certaine heretykes that man alwayes hath bin, and ỹ he was not created. To graunt with the Anabaptiſtes, that man did not vtterly in the fall loſe the nature of God but onely that it was darckened, lyke as the flame of fyre is wont to lye hyde in the ashes, or as syluer is hyde in the drosses. But that in Chriſt it is come againe with such perfection that a man may nowe alege and pledg his rightuouſnes agaynſt the wrath of god for sinnes. To affirme with Saturninus that man was create of angels. To graunt that the olde man can doe ought of himselfe in thinges of god. To holde that the olde man can worcke any

good

good thing that can please god contrary to ẏ saying of Paul. Whatsoeuer is not of fayth, is sinne. To deny that the olde man is the seruaunt and slaue of Sathan agaynst that place. The Diuell worketh in the vnfayth=full. To saye that the fleshe onely of man nowe after the fall vnderstandeth not God, trusteth not to GOD, and so forth. But the soule or mynde of it selfe maye, although it be not borne a newe. To holde that man may bee borne agayne a new without preach=ing of the worde without fayth and without the holy ghoste. To graunt that the newe man receiued in Christ a parte of rightuous=nesse, that is to wit, a generall rightuousnes, but that he may be saued, hee needeth also a speciall rightuousnesse, which is gotten by good workes. To graunt that the new man receyueth such a free choyse and election in ẏ renuing, that of his free and francke will he maye satisfie the lawe concerning rightuous=nesse, which may suffice before god.

## Of free will. Cap. 13.

FReewill, by the waye of teachinge, maye be thus deuyded into freewyll be=fore the fall or freewyll perfect, and in=to freewyll after the fall or imperfect. And this also is of two sortes, the one in spiritu=all thinges, the other in outwarde thinges subiect to reason. A diuision of freewill.

Of

## Of freevvill before the fall.

Freewill before the fall was a full libertie to embrase as well good things as badde, to kepe the comaundementes of God, as not to kepe them, at his franke and frewill geuen in creacion of God.

Probacions of this diffinicion.

This whole diffinicion is set forth in Ecclesiast. the fiftene chapter, where it is written in this wise.

God made man at the beginninge and lefte him in the hande of his counsayle, he gaue him his commaundementes and preceptes. If thou wilt obserue the commaundemētes & kepe acceptable faythfulnes for euer, they shal preserue thee, he hath set water and fire before thee, reach out thy hande vnto which thou wilte. Before man is life and death, good and euill, loke what him liketh shalbe geuen him. These wordes were spoken of the author of the same booke of Jesus the sonne of Syrach of the libertie of mā, which indifferently and a lyke freewill might embrase good & euill, neither was it any marueyle, sithens he was the image of God and partaker of the nature of God.

And vndoubtedly such was the liberty before the fall of man, as yet at this day the holy angels haue.

But after that the image of God was lost and the partakinge of the Godly nature bicause of sinne, then was the liberty of em-

brasing

brasinge good spirituall thinges taken awaye accordinge to the forsayde sayinge of Paul. The naturall man perceyueth not such thinges as be of the spirite.
Yea, and in the outwarde thinges the lybertye is corrupted for not so much as in them the will is so free, but that it may be letted of the deuill.

## The causes of free wil before the fall

The cause of this freewill is God the creatour, which in creacion gaue the lyberty of will to his creatures. The instrumēt or meanes of exercisinge this lyberty be reason and will.
Reason iudgeth, the will obeyeth or repugneth to the iudgemente or reason and ruleth the lower powers, the lower powers be the senses and the appetites of the senses or affection. Wherefore fre will is defined of the Philosopheres to be the wyll ioyned with reason.
The master in ẏ sentences & the reste of the schole men settinge asyde reason do gather free choyse or fre will onely of the wil, wheras they write that free will is called as touthinge the will bicause voluntary it may be moued and with a willing appetite caryed to such thinges as it iudgeth or will iudge good or euill. The schole men.
Nowe, vpon the permission of reasō & will,

as

as the cauſes of free wil, it is apparaũt that the fall of Adam chaunced not of any neceſſitie. For wher neceſſitie is, ther is no libertie. But where is not libertie ther can neyther be will, wherefore vnto the will of man ſinne is rightely imputed becauſe of the preſence of libertye, in which man at his creacion liued.

No partician.

This free choyſe in creatures of chooſing good and euill, is not deuided. In God is freewill, but not as was in man. For God by his freewill can not be bowed vnto euils, forasmuch as he can not put of his nature.

The effectes of freewill before the fall.

The effectes of freewil before the fall were theſe: To haue power to loue God and to hate him. To truſt in God and not to truſt. To kepe the commaundement of God and not to kepe. To embrace God and not to embrace. To receiue euil and not to receiue, and ſuch lyke. Theſe effectes are ſo to be vnderſtande, that they might haue proceded of that francke libertie, no neceſſitie compellinge to ỹ ſame. And theſe effectes be of freewill, bycauſe they might haue proceded of freewill which might haue bene bowed, indifferently aſwell to good as to euyll.

Wherefore Adam by that lybertie might hane done both well and euyll. So alſo vnto the angels by that lybertie it was graũted both to receyue euyll and not to receyue, which when they toke euyll they fel.

Of free will or choyſe after the fall.

Free

Free choyse after ỹ fal in spiritual things, is nothing else but a wyll desiring good oz spirituall thinges, which yet cannot attayne ne bring to passe, vnlesse the holy ghost commeth and healpeth our will and endeuours. As perteyning to outwarde thinges free choyse is a wyll, in a maner of efficacy and strength of outwarde thinges, without the renuing of the spirit, which notwithstanding may be letted of the diuell.

The proues of this diffinicion.

THis diffinicion is sufficiently proued by Paull, where he sayth: the thinge that I alowe not, and that I will not, I doe. And that I hate, I doe. Here thou seest a certen desyre, will, endeuoure and study of good. Also thou seest that the effectes, which ought to be done doe not aunswere to the wil of desyre endeuoure and study. And in another place the sayde Paull sayth: It is not of the runner noz of the willer, but of god the hauer of mercy. Here the apostle yet leaueth vnto our will, to runne and to will, and yet he ascrybeth all thinges to the mercy of god. Salomon in his Prouerbes doth attribute to the harte of man the thincking of his waye, and forthwith he addeth. (*Et dominus dirigit gressus suos*). The Lorde directeth his goinges. Ye will aske then what is lefte vnto our free will in thinges spirituall? I aunswere in fewe wordes: A certayne desyre o[f]

Ro. 7d.

Rom. 6j.

Pro. 19b

thinges or goods spirituall, a will, an attein-
perate, a study, a running, a thinkyng, all
which neuertheleſſe be nothinge neyther to
attayne thy deſyre, neyther to perfoꝛme the
ſame. Therefoꝛe the Apoſtle alwayes pꝛay-
eth foꝛ the Churches, to whych he wꝛyteth
that GOD wyl perfoꝛme the good that he
hath begonne in them, as to the Philippians
the first chapter, knowing thys thyng cer-
taynely, that he whych hath begonne in you
a good woꝛcke, shal perfoꝛme the ſame.

It is therefoꝛe to be thought vniuerſally
that our deſire and endeuours vnto ſpiritual
goods can doe nothyng oneleſſe fyꝛſte the
holy Ghoſt appꝛocheth and helpeth our de-
ſyre and longings, which holpen ſo, they ſhal
enſue thoſe effectes in receiuing and perfoꝛ-
ming the ſayde ſpirituall thinges. Foꝛ as
Paull ſayth: They whych bee ledde with the
Roma 8 c. ſpirit of GOD, be the ſonnes of GOD,
that is to ſay: They that haue the holy ghoſt
may perfoꝛme the thinges which be ſeemeth
ſonnes to doe. Nowe it be ſemeth the ſonnes
of GOD wyth iope to receyue and execute
the commaundementes of their father.

Item where the ſpꝛyte of the Lꝛde is,
there is lyberty, there is truely done the will
of GOD, there our endeuours bee truely
made free, where the holy Ghoſt is helper,
which is called the ſpirit of the LORD,
foꝛ aſmuch as our Lꝛde Chꝛiſt gꝛueth him,
and without Chꝛiſt hee is not reſident, foꝛ
who ſo hath not Chꝛiſt, ỹ ſame cannot haue

the

the holy Ghost.

And contrarily who hath not the holy ghost, the same is none of Christes man.

Nowe to bee Christes man, is nothing else but to receiue his worde, and beleeue hym: which to doe, thou haste need of the holy Ghoste, to geue the lyght to the worde, that worketh fayth.

Howebeit, although by the holy Ghost our desyre is made effectuall, for the receyuing and performinge of thinges spirituall, yet it is not so effectual and free, that such workes as be done by ỹ same, can bee pleded for true rightnousnesse, agaynst the yre of GOD. Wherefore our wyll that was loste doeth so returne effectually by the holy Ghoste vnto spirituall thinges to bee done and performed that yet wee be iustified in Chryste: yea, in that is our will made effectuall by the holye Ghoste, that we maye receyue the worde of Chryste, to the intent wee myght bee iustyfied by him, and not to the intent that by our effectuall wyll wee myght ouerwhelme the rightuousnesse of Chryst, in whose place whosoeuer doth substitute or set hys owne iustice, hath neyther the holy Ghost, nor a will of any strength. For the holy ghost doth therfore helpe our wyll and endeuoure, that wee might receiue Christ, and that by him, our will myght remayne effectual, the holy ghost working togither with vs. which first helpeth our endeuours, and maketh the same of efficacy whereby we may receiue Christ,

and afterward geuen vnto vs of Christ kepeth our will mightye vnto all good thinges to be retayned and done.

As touching freewill in outward thinges there is no doubte. For so longe as reason and will abide in men (which shall abide so longe as men be men) freewil shal not cease in outwarde thniges to be done of men, but so yet while it be graunted of reason and wil as vnto causes to worke. For the deuill may let those causes in theyr course which beinge letted the outward occasions can not folowe.

Partes of frewill after the fall

Free chyose after the fal is deuided into frewil in ỹ thinges spiritual, and into frewil in thignes outwarde. Fre will in thinges spiritual what it is, and what it can do I haue declared before. Fre wil in things outward is truly fre, so it be not letted of the deuill, & to this is not required holy ghost or any renuaunce by the holy ghost.

The cause of frewill.

The cause of frewill in thinges spirituall eyther to be accepted or performed is ỹ holy ghost whose office is to giue lyght vnto the beleuinge of the worde, so in the worde beleued is founde Christ for whose sake the holy ghost maketh our endeuours franke.

Also the holy ghost kepeth still the same in force to the performaunce of good things. The cause of our desire and endeuoures in thinges spirituall be, reason and will, reason iudgeth by the lawe of nature (after a maner) of thinges spirituall. The wyll obeyeth

but

but to no effecte accordinge to the sayinge of Paul, that which I alowed and would I do not, and that I hate I do. Of frewill in outward thinges the causes be reason & wil which both twayne the deuill may let, so that thou shalt not alowe those things which thy reason aloweth, nor wil those thinges that be alowed of reason. Albeit in the meane season the iudgement accusinge thy cõsience remaineth and gnaweth the same continually. Now if the inward causes be letted, it is not possible that the outward effectes can folow. Also it may be that thou aloweste thinges allowed of reason and also that wouldest the same, yet the deuil may let the outward effectes. as euery man in him selfe hath experience dayly hereof, and ỹ examples of very good & godly men teach also the same, which purpose one thynge and do another. Nowe fre wyll in outwarde thinges may be effectuall without the holy ghost or renuaunce made by the holy ghost. The effectes of fre will after the fall in thinges spiritual may be recounted these. To wil good or spiritual thinges Romanorum. vii. That I do I allowe not, and that I would not that I do. To thinke to do good. To endeuoure, to will, to runne for thinges good or spirituall, Romanorum ix. To take hold after a maner of the promise, after a maner to do the outwarde workes of ỹ law, these effectes must alway so be vnderstand, if they be not let of ỹ deuill, and without doubte these effectes be

The effectes of fre wil after the fal

Prou. 19

nothing without ỹ holy ghost which approchyng neare doth lyghtē ỹ hart to beleue, doth quicken our endeuours to beleue hartely in god, hartely to serue god, harteli to loue god. neuertheles all these thinges we doe so, ỹ yet alwayes they be couered with some infirmitie, which god gladly wincketh at bicause of his Chryst the restorer of our lost iustice.

The effects of free choice after the fall.

The effectes of freewill after the fall in outwarde thinges be these: To eate, not to eate. To slepe, not to slepe. To drinke, not to drinke. To cloth himselfe with this or that garment. To doe this or that or not to doe ỹ same, and such lyke. These effectes although they seme to be of the most franke freewyll (as they be in dede) yet this freewill is imperfect and bonde and which may be let of ỹ diuell by the suffraunce of god, as manifestly we haue declared heretofore.

Contraryes to free will generall

Contrarytes to freewill in a generalty bee these. To deny that man was create in free will. To deny reasō and wil to be as meanes and instrumentes whereby freewill was exercysed before the fall and yet is exercysed in thinges subiect to reason. To graunt that god hath such a free choyse as man had before the fall, by which Adam might incline both to good, and euill. To deny that man had such a freewil as yet ỹ holy angels haue. To graunt with the Maniches, that original sinne is not imputable to the freewil of man. To say man is inclyned to euill, not of hys freewil, but of necessity cōstrianing to ỹ same.

These

These persons vnderstande not what is lyberty, for if it were inforced of necessitie it were no lyberty, wherefore eyther we muste beleue that man imbraced euill of freewil, or we must deny the lyberty in which man was create. But Sainct Augustine sayth:

Augustine in Enchiridion.

*Homo male vsens libero arbitrio et se perdit et ipsum quia perdutum est per peccatum, non a necessitate, sed a peccato, qui enim facit peccatum, seruus est peccati.* D.

That is to say, man by euill vsing of freewil lost both himself & it, for it was lost through sinne, not of necessytie, but of sinne, for hee that committeth sin, is the seruaunt of sin.

Lau. valla.

To graunt with Valla and other that there is no lyberty of man bycause all thinges bee done by gods ordinaunce. In thys errour Valla considered not ỳ the creatures were create reasonable, which bee led with choyse or election in such thinges and affayres as be subiect to the iudgement of reason. To graunt with certayne to much spirituall persones, that there is no desyre of good wyll attemptate ne study in vs for good thinges or spirituall.

Nimium spirituales

This erroure wee haue sufficiently debateh before. To graunt with the Pelagians that man of his freewyll maye kepe all the commaundementes of GOD, yea: And without grace also. Against whome disputeth at large sayncte Augustine. To graunt wyth the schole men ỳ albeit freewill is holpen of ỳ holy ghost or of grace yet it is in our

Pelagians

Schole men

free wil to deserue rightuousnesse. But grace in this place is take not onely for the ayde of the holy ghost but for the selfe free imputacion and acceptaunce of rightuousnesse. To graunt with the Anabaptistes that after ỹ death of Christ returned fully vnto all men a lyke, such free will as was loost, so ỹ nowe it is in our powers as easely as before to embrace good and euill.

Anabaptistes.

To maintayne and dispute after this wise. God hath not commaunded thinges impossible, ergo it is in our power to keepe the commaundementes of God.

To graunt that our will is of strength without the holy ghost in things spiritual, agaynst which errour S. Augustine disputeth in this wyse. For Adam to go into sin sufficed free will by which bespotted himselfe.

But that he may be strong vnto rightuousnesse he needeth a Physicio, for he that is not sounde, needeth a quyckner bicause he is dead &c. To graunt that free will is otherwyse holpen of the holy ghost than by lighteninge to beleeue the gospel or Christ for whose onely sake ỹ holy ghost helpeth our endeuours. To deny free will in outwarde thinges. To reason thus, wee haue free will in outwarde thinges without the remuaunce of the holy ghost. Ergo in thinges spirituall also. To graunt that God requyreth no more of vs but our endeuours & our owne powers. To deny ỹ our endeuours alwell in things spirytuall as outwarde may be letted of the diuell.

## Of sinne. Cap. 15.

SInne is a perpetuall vice stickinge in nature agaynst the lawe of God which vttereth it self nowe and then among with outwarde worde and dede and that necessaryly.

### Proues of this diffinicion.

The thoughtes of mans hart is euill from his childhod. Also Ieremy saith. Croked is the hart of man and vnsearchable. The prophet also saith. Ther is none that doth good. And in an other place. Euery man is a lyer. Paull to the Romaynes witnesseth the same saying: goodnesse dwelleth not in my fleshe: wher he sheweth also that this vice wresteth with the lawe of god and therfore he addeth. The lawe delyteth mee according to the inwarde man, but I see an other lawe in my members rebelling agaynst the lawe of my mynde. &c. Outwarde sayinges and factes be the fruites of ye vyce that sticketh in nature, which fruites neuer faile whersoeuer inward vngodlinesse is at hande which thing cleerely appeareth of the order of Pauls chyding to the Romaynes the first chapter, where first of all, thapostle treateth of the wickednesse of hart which hee rebuked in the gentyles and afterwarde setteth forth the effectes of wickednesse euen the very outwarde vyces, saying wherefore God hath giuen them vp into lustes of reproch.

Gene 8. c
Psalm 14 a
P.al 105 a.
Rom. 8 d

### Causes of sinne.

## Causes of sinne.

Iohn 8 f. The deuil is cause of sinne by whose impulsion the first parente Adam was entised to sinne. And Christ him selfe calleth Sathan the father of lyes that is to say, which gendreth and worketh lyes, in men. The cause also of sinne is the choyse of the first man by which he assented to the deuil, prouokinge him to the same. And forasmuch as in mans thoughtes and affayres his will is yet free, therfore sinnes do procede and haue proceded of the franke will of man but hereof more copiously we haue disputed in the tytles of predestinacion and contingencie.

Partes. Sinne is one, euen ỹ sinne of byrth (which they call originall sin) cleuinge in ỹ nature of man, the frutes whereof be al thoughtes, wordes and deades against the lawe of god.

Division The fathers of the church deuide sinne (for the playnesse of teachinge) into sinne originall and sinne actuall. To these may be added the thirde, the sinne agaynst the holy ghost.

## Of originall sinne.

SInne originall is a corrupcion of nature, which causeth that men be borne the children of wrath and sinners so much wise that they can not truely obeye the lawe of GOD nor be without sinne.

Proues of this diffinicion.

We

We were of nature the children of yre. Also Psalme. L. Loe, I was conceiued in wickednesse. Item the thought of mans harte is euill from his childhode. More authorities of scripture thou shalt finde before in the diffinicion of the generall sinne. The residue of the diffinicion is declared by the wordes of Paul, where he sayth: I finde another lawe in my membres. Also Iohn in his Epistle sayinge: If we say we haue no sinne, we make him a lyer. Nowe how can mā be ꝟ out sinne, sithens of nature he is both a sinner and also conceyued in sinne, we added, truely to obeye, to note ẏ diuersitie betwene true obedience and fayned. The true obedience by reason of corrupcion of nature is taken from vs, but the fayned or imparsite obedience is after some māner in our powers. Hereunto apperteine such places of scriptur as disseuer the true obedience of Gods lawe from the fayned.

Ephe 2. Gene 6. Rom 7 d. 1 Iohn 1

Also the true worship of god from the hipocriticall as be these, thou shalt loue thy Lord god with all thy whole harte, also in another place put these my wordes in your hartes & mindes. Moreouer the Lorde in Deute. taketh away from men the vnderstandinge of the lawe and true obedience. For he sayth, who can giue ẏ they can haue such a mind ẏ they feare me and kepe my cōmandementes. Also by the prophete Esay he sayth. This people approcheth to me with their mouth but their harte is farre from mee.

Deut 6 b. Deut 5. Esay 29.

Where

where he discerneth the false obedience and worshyp which colourably is done and ỹ true obedience and worshippe, which ought to bee done. S. Paull also requireth vnto the true obedience of Gods lawe farre greater thinges then be in our powers, where he sayth. The ende of the commaundement is charitie of a pure hart and good conscience and fayth vnfayned. Of which ende of the lawe who can glory beside Christe, which alone was appoynted of God to this true obedience of ỹ lawe as witnesseth himselfe of his office in this behalfe. Mat. v. I came not to loose the lawe but to fulfill it, wherefore, for asmuch as so great obedience towardes the lawe of God is required we may iustly and wel confesse that we cannot be without sinne.

1 Timo 1.

## The diffinicion of originall sinne by doctours.

S Augustine. Augustine defineth originall sin to be concupiscence, which haue succeded in place of rightuousnesse that was lost. Other whyles defining it in a generalite, he compriseth the inwarde corruption as cause with the outwarde sinnes as effectes, and sayeth, that sin is that which is spoken, done or coueted agaynst the lawe of God.

Thomas the schole man. Thomas sayth, originall sinne is an hauour of the sicke nature, that is (as he himselfe expoundeth) an inordinate disposicion of ỹ harmony of originall iustice. Hugo diffineth it

to

to be the ignoraunce in mynde & lust in flesh. Hugo.

The cause of originall sinne is, Sathan ỹ deceyuer of our first parentes, and their free wil wherby they assented to euil, and dispised the commaundement of God, by this assent the nature of our first parence Adam & Eue was corrupted, and euen as the parence then were, such folowed and were made afterward their childzen by naturall contagion and propagacion as witnesseth Paull. The doctours assigne the materiall cause of originall sinne to be concupiscence. Causes of originall sinne. Rom. 1

Certayne men wythout daunger of the trouth doe diuid originall sinne into sinne personall in Adam, and sinne naturall in others, howebeit thys ought to be added that after ỹ fal ỹ was also made in Adam naturall which before the fall was not of Adams nature. partes. Sin personall sin naturall.

This particiō maketh also ỹ vnderstanding of the true succession and stretching forth of originall sin to the intent thou mayest konwe that by it nature is infected and corrupted.

The effectes of originall sinne bee taken forth of the perfection of Adams nature before the fall or forth of the firste rightuousnesse loste in Adam, and that by comparison of ỹ contrarves, as these: to be partaker of ỹ deuels nature, wher as before the fall he was partaker of the nature of God, that is, hee was wyse, rightuous, good, true. And this was bycause hee was create accordynge to the image of G D, which agayne by sinnig The effects of originall sinne.

ninge he did put of. So for wise, he made vnwise, for iust, vniust, for good, euill, for true a lier. &c.

To these be added for a clearer declaracion, also these effectes followinge: Not to knowe God, to dispise God, to be without feare and awe of god, without trust in God. To flee God the iudge, not to perceyue such thinges as be of ỹ spirite. To hate ỹ indgemēte of GOD. To be angry with GOD. To dispayre of god and of his grace. To haue trust in temporall thinges. To stirue agaynst the lawe of GOD.

1 Cor 2.

To haue wicked thoughtes of the harte euen from the childhode. Not truely to obeye the lawe of GOD. For he that of nature is repugnaūt to the lawe of GOD, howe can he truely obeye God? Sythens the affliction & loue of the flesshe is enmitie against god, for it is not subiect to ỹ lawe of god, no nor cannot be. Also to cause ỹ we neuer can be wout sin, for that which is natural we can not vtterly put of. These effectes and semblable be ascribed to originall sinne, because they stycke in nature or be frutes of the corrupte nature, which effectes be often times mencioned in scriptures, and ought alwayes to be vnderstande of the corruptiō of nature as, ỹ euery mā is a lyer, that is to say, of nature. The prophet sayth. There is no right wise man, no not one, vnderstand of nature.

Rom 3 b.

There

There is none that hath vnderſtandinge, of nature. Ther is none that enſercheth God, of nature, vnrightuous, vnwiſe, a lyer, and ſemblable wordes be often times rede in ſcripture, and ought to be vnderſtande and conferred with the nature of man before the fall

Moreouer all the ſayde effectes be deadly ſinnes in the wicked, forasmuch as death as a penaltie folowinge them for as Paul ſayth. The wages of ſinne is death. Alſo in an other place he ſayth. Through the faulte of one man ſinne entered in to the worlde, and by reaſon of ſinne, deth. And ſo vpō all men death came, inaſmuch as al we haue ſinned wherefore in conſideracion and of the penaltie original ſin hath yet other effectes, as: To bringe death, for the ſtipen of ſinne (ſayth Paul) is death. Alſo, the dart of ſin is death, ỹ is to wite, which maketh death, or of which death doth enſue. Item, by ſinne entred death. To put vnder the tyranny of the deuill, as where it is ſayde of God. I will put enmityes betwene thee and the woman, betwene thy ſede and hir ſede &c. To make the childre of wrath and of damnaciō. To make an euill conſcience, for as witneſſeth Salomon in the prouerbes. The wicked fleeth, no mā purſuing him. To theſe ought to be added alſo other effectes of original ſin in reſpecte of the penaltie, as concupicence and ſinne whych effectes doe cauſe all thinges whiche wee doe of nature be-

Rom 6 d. Rom 5 d. Rom 6 d. 1 Cor 15. Rom 8. Gene 3 c. Ephe 7. Prou 18

fore

fore we be regendred and borne anew, be sinnes. For the payne of originall sinne is nothing else but to sinne. For lyke as no man can put of nature in other things, though he neuer so sore struggeleth with it, euen so nature being corrupted and punished with sin as with a penaltie, can doe none other thing than sinne. And that sinne is the punishmēt of originall vice or wickednesse. The apostle Paull sheweth sufficiently, where he reherseth in order the punishments of wickednes, euen the very sinnes. Hereunto pertayneth ỹ common and true saying (*Deus punit peccatū peccato*) God punysheth sinne with sinne. I woulde also here haue put to ỹ penall effectes of the vtter fruites of his originall vice. but that I thought it best to defer them vnto the effectes of actuall sinne, for hither vnto the scolemen haue onely drawen them to outwarde actes and factes.

Romans 1

## The contraryes of originall sinne.

The contraryes of originall sinne spring chiefly of the minishing and setting at lyte and extenuacion of it, as. To graunt that originall sinne is not a vice that hangeth in nature.

Fomes peccati

To say originall sinne is onely fomes (as the call it) that is, the kyndlyng or a quality of the body by which the body and not the mynde is inffected, and to which wee our selues may giue a salue or medecine. To say originall sinne betokeneth only an outward

deede

bede and not a continuall and dayly diſeaſe.

To ſay there be none other ſinnes then outwarde deedes, which errour they defende by theſe ſayinges of Philoſophers: Nature is good. Alſo euery ſinne is voluntary whych ſentences, and ſuch lyke be true among Philoſophers and in cyuill cauſes, but to bringe the ſame to enleſſon or diminyſh the diſeaſe of originall ſin is farre out of ẏ wap. To graunt concupyſcence or luſt to be the puniſhment of originall ſinne, and not ſinne it ſelfe, agaynſt Saint Auguſtine who diffineth originall ſinne to be concupyſcence. Alſo agaynſt Paull who ſayth, but I knowe not ſinne but by the lawe, for I had not knowen luſt or concupyſcence onleſſe the lawe had ſayde. Thou ſhalt not couet or luſt. To graunt that this kyndeling or fomes (as they call it) is a thing indifferent of it ſelfe, neyther good nor euyll. But who euer durſt call theſe thynges indifferent that knew any good deyne of ſcripture, to dout of the yre of God, to bee angry with God and ſemblable combraunces of nature whych be the neceſſary fruites of originall ſin. To extenuate and miniſh originall ſin, ſaying: men be not letted by it but that they maye kepe of themſelues all the preceptes of God. To ſaye originall ſinne is onely a weakeneſſe in nature or incitment and kyndling and no ſinne, that is to ſay, a thing of the ſelfe nature worthy death and damnacion. To graunt with the Pelagians that originall ſinne came vpon other men not by naturall corrupcion and pro-

S Auguſtine. Rom 7 b. Adiaphora Pelagians,

pagacion but by imitacion, wherefore the Pelagians wyll not that by baptysme originall sinne is losed in infauntes bicause they contende that in byrth there is none such originall sinne. To saye originall sinne is onely a gylte or offence which is wiped away in baptysme. To graunt with the Manichees that fleshly lust whereby the flesshe lusteth agaynst the spirite in vs is an infirmity proceding of the corrupt nature in the first man but a contrarye substaunce so stycking in vs that when wee be delyuered and purged it is seuered from vs. To graunt that lust is the acte of lusting and not the first vice gotten of Adam. To saye with the Anabaptistes originall sinne ceased and is quenched in such as be rebaptysed. To graunt originall sinne not to be a pure pryuacio but onely a corrupt haboure whose powers be of it selfe truly to acknowledge gods trust in him &c.

Reutus

The manichees.

Concupiscence. Anabaptistes.

To graunt wyth the scole men that the punyshment of originall sinne is onely concupiscence. To deny that the punyshmentes of originall sinnes be besides concuppyscence, also sinne, death, the tiranny of the diuell damnacion. &c.

Scolastickes.

## Of actuall sinne.

It is manyfest that scole men doe onely call those actuall sinnes which stande in outwarde wordes or dedes, wherfore I thought good to treat of such seuerally of my accustomed compendious maner of teaching, to the intent

intent I might satisfie the reader which per=
chaunce as yet, is intangled with the olde di=
uysion of sinne. Neuerthelesse I thinke con=
uenyent to protest and declare before vnto
you ẏ there is one onely & simple sinne stic=
king in the nature of man whych accustom=
ably wee call originall sinne, from which vn=
doubtedly actual sinne dyffereth nothing but
so much as the cause and effect doe differre :
wherefore it had bene inough to haue put ac=
tuall sinne amongest the effectes of originall
sinne, but that I feared their iudgementes
which accompt it a greuous offence in things
yea not necessary to depart and swarue from
the auncient writers.

A protestacion.

But forasmuch as originall sinne is a vyce
stickinge in nature from which proceede not
onely euyll wordes & dedes, but also noughty
affectiōs and thoughtes which before god be
the very selfe sinnes . Also forasmuch as
such affections and thoughtes be the actes of
the vyce stycking in nature : Therefore ac=
tuall sinnes must be vnderstanded not onely
outwarde wordes & deedes but also inwarde
affections and thoughtes, wherefore in this
wyse ought actuall sinne to be defined.

Actuall sinne, is euery affection, euerye
thought, euery worde and deede agaynst the
lawe of God, yea, and whatsoeuer is done
without faith.

The diffinicion of actuall sinnes

This sinne issueth forth of the corrupte
nature of manne and is the effect of ory=
ginall sinne.

The proues of this diffinition.

A wycked and euyll mynde of nature can not want actuall sinne, for the vice originall, which is cause of it, neuer playeth, neuer keepeth holy daye. Nowe the cause alwayes worcking, the effectes cannot but alwayes ensue. Also a vicious and corrupter, cannot but bring forth euil fruites. Out of the hart (saith Christ) proceede euil thoughtes, slaughters, aduoutries. &c.

Mat 15 c. And God oftimes scourgeth wickednes with outwarde sinnes, while he suffreth the wicked to run from one sin to another. These sinnes wherewith god scourgeth and punisheth sinnes, the doctours also call many tymes the

Romans 1 Gregory punishmentes of sinne, as Sayncte Gregorye wryting thus. Sinne that springeth of sinne is not onely nowe a sinne but it is both sinne and also the punishment of sin, bicause with a iust iudgemēt god almighty ouershadoweth as it were with a cloude the hart of ỹ sinner.

No man doubteth but all actuall sinnes may be referred to the inwarde thoughtes, or outwarde speakinges and dedes. For thaffections and thoughtes of the mynde be actuall sinnes, it is certayne and clere inough, forasmuch as they be the effectes of the originall

Romans 6 vice. And the Apostle sayth. But sinne by occasion engendred by the commaundement in mee, all maner of concupiscence, as who shoulde saye sinne espied and knowen by the lawe maketh afrayde, & furthermore moueth

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the luſt agaynſt God to flee the iudgement of God and be angry agaynſt God. Alſo Chriſt in ỹ goſpel of Mathew rehearſeth ỹ thoughts of the hart amongſt the effectes of the corrupt hart of nature. For forth of the hart (ſayth he) come wycked thoughtes, ſlaughters murthers. &c. Mat 15 c.

Thoſe ſins which cannot be referred either to the affections, thoughtes, wordes or dedes be compryſed vnder the generall ſentence of Paull, whatſoeuer is done without fayth, is ſinne, wherfore not onely the affections and thoughtes, ſpekinges and dedes which be euyll be actuall ſinnes, but alſo honeſt affections, thoughtes, wordes and dedes be actuall ſinnes, not of themſelues, or bicauſe God woulde not honeſt affections and thoughtes, honeſt ſayinges and dedes to be had, or diſalloweth or doth not reacquyte the ſame, but bycauſe the parſons of whome they bee done pleaſe not God, and bycauſe they bee done wythout fayth. Agayne ſuch affections, thoughtes, wordes and deedes, as be honeſt doe pleaſe God, and bee not ſinnes whē they procede of fayth towarde Chriſte, for whoſe only ſake al our workes be pleaſaūt vnto god. Roma 14.

The cauſe of actuall ſinnes.

The cauſe of actuall ſinne is Sathan, father of all ſinnes. Our wyll which is free to euil, aſſenteth to ſathan the engenderer and prouoker of ſinnes. The leſſe principall cauſe is the original vice from whence as forth of a fountayne all actuall ſinnes doe flowe.

The partes of actuall ſinne.

It is an olde deuiſion of actuall ſinne in-

to sinne mortal and veniall. The scolemen abount either of these sinnes doe but tryfle very fondly and folyshly, some thinke them called veniall because they obteyne easely Venniam, that is to say, pardon or forgiuenesse, and which may be quenched and chased away either by holy water, or other ceremonyes.

Other some will haue them called veniall sinnes, because after this lyse they receyue pardon in purgatory. Agayne other some say they be so called, hauing respect to sinne that is irremissible, which is the sinne agaynst the holy ghost. But the wyser and better learned scolemen doe refer vnto veniall sinnes those dispositions of thoughts and affectiõs which tende to mortall sinnes: and vndoubtedly all thoughts & naughty affectiõs in holy & good men be venial sins, with which daily ỹ minds of the godly be vexed, whereas the flesh cõueteth and lusteth agaynst the spirit.

Scholemen

But because the scripture damneth such affections and thoughtes as be most greeuous sinnes in the eyes of God, and furthermore Paull aduertiseth vs to mortifye with ỹ spirit such deedes of the flesh. Therefore those that begin to be called be mall sinnes, be not little sinnes as to distrust in God, to be angry and displeased with God. For vndoubtedly these sinnes are be come mortall sinnes in the wycked persons, forasmuch as death as a punishment doth ensue them, for the wycked make no resistence by fayth, wherefore in respect of death as a penaltie and punyshment, there be

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no veniall sinnes in the wycked.
Albeit the same affections and thoughtes a-gaynst gods lawe in the good persons be veniall sinnes, bycause they bee forgiuen them.

For the godly disalowe such affections and thoughtes, and make resistence against them, so that they fal not into the outwarde facres. Now, in such as make resistence is yet fayth. wherefore in the meane season they be declared righteous. But on the contrary syde all sinnes be mortall that be done agaynst the lawe of God, with a conscience which withstandeth not by fayth. For this cause affections and thoughtes are nowe be come deadly sinnes, when no resistence is made on our behalfe agaynst them, but be alowed, tyl at last also by our assent they brast forth into our outwarde crimes and noughtines. And such as thus doe sinne, be fallen from the grace of God, and be no more counted for good, wyson also dampnation foloweth vnlesse they repēt. But of this matter looke vpon Melanchton in his places debating ỹ thing more at large. Melanchton.

The occasion of this diuision of actuall sins semeth to haue come hereof, bicause the fathers of ỹ church sawe two sortes of actual sins, some inwarde, as affectiōs & thoughts, some outwarde, as wordes & dedes. But for asmuch as thei were led of their owne proper iudgement, without counsell had with ỹ places of scripture, or persuaded with this common saying. God iudgeth not the affections, therfore they parted venial sins as affections

and thoughtes (by minishing the same) in the wycked also from the payne of death. But the diuision of actuall sinnes shalbe simple, sincere and lesse perilious if thou wylt deuide them into sinnes, which be inwarde (as the affections and thoughtes, which may be callad veniall in such as doe resist by fayth, and therefore be yet counted rightuous) and into outwarde sinnes, as wordes and dedes, into which whosoeuer brasteth forth, bee fallen from grace, and be no more numbred among the rightuous, but ẏ as well ẏ inwarde as the outwarde sinnes be deadely, vnlesse thou resist by fayth. But in the wycked in whome is no resistence, or which hath not Christ can be no veniall sinnes.

A true diuisiō of actuall sinne

The effects of actuall sinnes.

Forasmuch as of actuall sinnes some be affections and thoughtes, other some wordes and dedes, therefore double effectes here of (that is to wyt) of veniall sinne doe arise, I meane of affections and thoughtes in the godly, and of actuall sin by it selfe, I meane as wel of affections and thoughtes, as of outwarde wordes and dedes in the wicked and such as depart from grace. These double effectes serue for none other thinge but to discerne the veniall in the godly from the none veniall, that is from such as whosoeuer be intangled and roted in, be no longer accompted rightuous, to the intent we myght know the difference betwene the godly and vngodlye which doe sinne in affections and thoughtes. In the wicked no sinnes can be venial, for all

their

their affectiõs and thoughtes be made without the holy ghoste that shoulde gouerne, and fayth that shoulde resist. In the godly corrupte affections and thoughtes agaynst the lawe of God be made veniall sinnes, bycause for Christes and faythes sake they be pardoned and forgiuen. by which fayth they wrestel against such affectiõs & wycked thoughts disalowing the same, leste they shoulde runne into outwarde vices, wherefore in so greate struglinges and conflicts they be yet pronoũced and recompted for good and iust persons by benefit of their fayth, not assenting to the temptacion of sinne. Nowe the effectes of veniall sinne in the godly may be these. To be tempted to vngodlynesse. To bee tempted to dispayre, to be angry with god, to doubt whether god hath respect of them: to be prouoked against the whole lawe of God, that they shoulde lust after wickednesse, to thinke vpon euyls, & haue their myndes occupied therupon. Many lyke effectes of veniall sinne, may yet be fetched hither out of the effectes of originall sin afore remembred. Also what the effectes of veniall sinne be, euery manne easely hath experience in hymselfe when hys spirite and flesh be at warre togither, neyther ought these effectes to bee lytle regarded sythens the same be most grecuous sinnes before God, and very mortall in the wycked as perteyning to the payne. Neuertheleste they be yet called venial in ỹ godly, bicause they be forgiuen & pardoned to such as valiantly re-

The effectes of veniall sinne.

list by faith, or because they breake not forth into outwarde offences. Also here vnto belonge such places of scripture as teach that ꝯ life of ꝯ godly is a warfare vpō this earth, as Ro. 8. If (saith Paul) ye will mortifie the deades of the body, ye shall lyue &c. Truely the deades of the body be here not onely the wordes & deades of ꝯ selfe body, but also ꝯ affeccions and dedes of the minde, and ꝯ body signifieth here not one part of the body, as the flesshe, but the whole body. The saide Paul in another place saith: Mortifie therfore your earthly members, hordome vnclenes, wantonnes, euill luste &c. Item let not therfore sin reigne in your mortal body, so ꝯ you shoulde obeye it by the lustes of it. Also Iob accordeth to the same, where he saith: A warfare is the life of man vpon the earth. These places monish vs strongly to resist sin, lest we be vanquished at last by it to ꝯ cōmitinge of outward offences and enormites, and so vtterly to dy by ꝯ same. Hereby now it appeareth what actuall sinnes be mortall, in respecte of such as we call veniall in the Godly (that is to wyte) those which be done against the lawe of god, with a concience not repugnaunt ne withstanding by faith, wher as no resistaunce in our behalfe is made against the affections, mocions & thoughtes, till at laste they rushe forth into outwarde crimes & enormites. For such sinners haue assented to sin & be now gone frō grace, & no longer can be reputed good: yea, & wher such repent

Coll. 3.

Rom. 6.

Iob 7

repent not, they be also dampned.

Now these effectes be of ỹ whole actual sin mortall, ỹ is, aswell of affections & thoughts, as of wordes and deedes. Not to repugne & gaynst the temptation of sin by fayth. To assent to sinne that tempteth. To approue those things which the euil affections & thoughtes doe suggest & purpose. To haue delectacion & pleasure in sins. To glorye in sins. To desire and imagin idolatry, and to be made an idolatour. To despye & imagin any false worshyp of god, & to set vp the same. To desire and imagin murther, & the same to execut. To desire & imagine disobedience & with outwarde fact to accomplish ỹ same. To couet & imagin adoultry and the same to cõmit in dede, and so of ỹ rest. But these effectes are so to be takē that forth with they be made mortall sinnes as sone as any assent is had to such corrupte affections and thoughtes, although the outwarde dedes folowe not, which nevertheles ỹ minde cannot want that is fallen from grace. So Adam shoulde haue sinned mortally for the assentinge vnto the wycked affectiõs and thoughtes, although hee had neuer eaten of the apple. So also in vs affections and thoughtes bee made mortall sinnes, yea: although outwarde dedes doe not ensue, euē as ofte as wee make no resystence by fayth a-gaynst the sins so tempting vs, but doe giue our eare & assēt to ỹ same, as for exāple. Good men to be tēpted to wish & cōpas murder is a venall

The effects of the hole actuall sin mortall.

venial sinne in such as strongly and valiantly make resistence by fayth, but to assente vnto the affections & thoughtes to obeye them euen to the execution of the murder and not to repugne by fayth, is now become a deadly sinne.

Wherfore to mortal sinnes actuall perteyne all these sinnes, whervnto assente is geuen, albeit they be not accomplished by wordes & deedes. Item all those which be executed in worde and dede. Hether pertaine such places of scripture as conteine heapes of actual sins worthy death, as 1. Cor vi. Ephesi. v. Gala. v. Romano i. Certenly such effectes be called mortal sinnes not becawse grace is denied to such sinners as sin mortally, lyke as it is to thē which beinge dead can not ryse againe but becawse death as a punyshemente followeth such effectes. But agayne where such sinners do chaunge theyr lyfe and do repentaunce they may obtayne grace.

Other effectes of actuall sinne.

These also effectes may be herevnto referred. Of a wilfulnes or haultines of minde, or for other causes not no acknowledge or receiue the Gospell.

To acknowlege or receiue the Gospell & the same so acknowleged or receiued slothfullynto regarde. A man to negiecte his office in his calling, or to do it negligently, which sinnes at this daye be most common in the worlde. For some mē although they konw that it is gods commaundemente that they shoulde acknowlege and receyue thy gospel,

yet

yet they dispise it and will none of it. Againe, others where as they promply acknowlege and receiue it yet they regard it negligently. Such nowe a dayes be many Gospellers which nowe be waxen colde.

Colde gospellers.

Common effectes which folowe all mortall sinnes

To bringe death vpō mē. To put mē vnder the tyrannye and power of the deuill. For whosoeuer falleth from grace by sinne, can be vnder the power of none other than of the diuell sithens there be but towe kingdomes thone of god the other of the deuill. Therefore also Christ maketh the deuill father of sinnes. Thapostle calleth the deuyll mighty in the vnfaithfull, and otherwhiles he calleth deuils the rulers and princes of the worlde. Item, he that commytteth sin (sayth Christ) is of the deuil. To bringe euerlastinge damnacion to such as repent not accordinge to the sayinge of Christ. Go ye curssed into euerlastinge fyre &c.

Roma 5. 6

Ioan 11.

In which place Christ reckeneth vp the sinnes, for which euerlastinge damnacion chaunseth. To make men seruaūtes of sin, for euery one that cōmitteth sinne is the seruaunt of sinne. To depriue men of the kingdome of God, for they that do such offences shall not inherite the kingdome of God. To make an euill conscience accordinge to the sayinge of the wise man. The wicked fleeth no man chasinge him. To deserue that sinne

Mat 25 d
Iohn 8
Galla 5 d.
1 Cor 6 d.
Pro 28 a.

be

be punished with sinne, according to the sen-
Rom 1. tence of Paull, where as he sayth. For this cause God gaue them vp into the lustes of reproche, for euen theyr women did chaunge the natural vse vnto the vnnatural, and likewise also the men left the naturall vse of the woman, and brent in theyr lustes one to an other. And man with man wrought filthynes and receyued in them selues the reward of theyr errour as appertayned &c.

To susteine reproch & an euil name in this lyke, according to the sentence of Salomon.

Pro 18. The wicked when he commeth into the bottome of sinnes is set at nought, and reproch and slander do folowe him. To bringe also
Num 5. outward mischaunces and curses vpon such as commit them, as God him selfe witnesseth saying. Bycause ye haue transgressed my commaundementes ye shall not prosper.
Gene 3c. An example hereof is red in Eue, to whom God sayde: I shall multiply thy sorowes. Also in Adam: Cursed be the earth in thy worke, hither pertayne the curses in the olde testament against the breakers of Gods cõmaundementes. Also examples, which testifie that sinns were punished with outward misfortunes and yet be punished.

Contraries to veniall sinne.

To graunt any penyal sinnes in the wicked.
Holy water. To make but a trifle of veniall sinnes, and compt them for lytle offences. To say veniall sinnes be quenshed or chased away by holy water or by purgatory, or other thinges.

To

To say that the purging of venial sins neeth not grace of Christ. To say that affections and thoughtes of which venial sins springe, can not be made mortall sinnes, if assent be had to the same, although the outward fact or worke folowe not. To say all affections and thoughtes be euill, bycause they be actuall sins, but a distinctiō ought to be had betwene affectiōs, for they be of .ii. sortes. Some be clene contrary to ỹ lawe of God, as to couet other mens goods, to enuy other men for the benefites of God, to haue distrust in god, to be angry with God, and such like. Two sortes of affection

These be properly the effectes of original sinne, and merely euill, and vicious, worthy to be cast forth of the nature of man. Other affections ther be which be not repugnaunte with Gods lawe, as to loue a mans owne children, to loue his wife and such like.

To take these awaye, is to take awaye the meninge and lyfe of nature. But concerninge this matter ye may se more in the cōmon places of Melanchthon. To deny the veniall sinnes in holy men. Melanchthon.

Contraries to mortall sinnes.

To put, but seuen deadly sinnes. To deny that the affeccions and thoughtes in the wicked, or in such as resist not by fayth be deadly sinnes. To graunt that such sinnes as be done againste the commaundement of Mo then 7. mortall sins

God

God be not deadly, although assente be had to the same, oncelesse the outwarde factes do folowe. To graunt that all mortall sinnes be not damnable. To graunt that faith may stande with mortal sinne. To holde the mortal sinnes, can not be forgeuen after baptisme. To deny grace vnto such as be in deadly sinne. To make it no mortall sinne not to acknowledge or receiue the Gospell or the same receiued, negligenly to followe. Also of a presumption of minde to dispise the gospell, and not to regarde his callinge, or not to execute the same, as to his duetie appertaineth.

More generall contraries to the whole sinne of Stoickes.

More over general contraryes to the whole sin be these. To graunt thopinion of Stoickes that sinnes be egall, so that there should be no defference betwene Nero sinninge muche, & Pompeius Attieus sinninge lesse.

To make GOD causer of sinne, because he determineth all thinges. To graunt & the Iouinianistes sinnes to be egall, and that man can not sinne after he be ones regenerat or borne a newe.

Iouinianistes.

To denye grace to them that do sinne after they haue ones acknowledged the trouth.

To deny that the cheife rewardes of sin be death, the tyranny of Sathan, and damnation. To graunt with the Pelagians that the lyfe of good men in this worlde hath no reward at all.

Pelagius.

Of

## Of sinne astainst the holy ghoste Capi 14.

FOrasmuch as we be fallen into ỹ treatie of sinne, we thinke it good to cast here vnto the sinne of the holy ghost albeit it ought to haue bene rehersed and put els very well after the title of the gospell, because this sinne springeth of it, as out of his proper object. The sinne against the holy ghost is with an obstinate minde against the conscience to damne the Gospel and the workes of, it which sinne not acknowleged, can not be forgeuen, neyther in this worlde, nor in the worlde to come, for which also it is not to be prayed. This diffinicion appeareth certayne of the xii. Chapter of Mathew, where the pharises, beinge theyr consciences conuicte with the very trouth, many argumẽtes brought of Christ to the same purpose, yet against theyr conscience they cryed out that Christ did cast foorth the deuill by the power of the deuill, wherfore consequently in that they cõdemned this worke of Christ, they also condemned the holy Ghost, which was the cause and worker of that worke by whose power Christ did cast forth the deuil. Now, that such a sinne can not be remitted neither in this nor in the next world, Christ expressly declareth in the forenamed Chapter, but yet if it be acknowleged, it may be remitted. For to such as be liuing here in this worlde grace is not denied if they repente &

what sinne against the holy ghost is.

The proues of this diffinicion.

aske forgiuenesse . Fynally that we ought not to praye for such, teacheth Sainct Iohn in
1 Iohn 5 b hys Epystle . For so longe as this sinne is obstinatly defended, it abydeth alway vnpardonable .

The causes The cause of this sinne is the diuell father and worker of all sins. The cause also of this sin, is ỹ will of man, which is free vnto euill, for man being forsaken of god, and left to his frewill, falleth into this sinne.

No partes The names of this sin . 1 Iohn 5 d. The sinne agaynst the holy ghoste hath no partes, which sinne otherwhiles the scripture calleth *Peccatum ad mortem* ( that is to saye, sin vnto death ) as Sainct Iohn in his Epistle calleth it. But ỹ doctours call it otherwhiles the sinne of vnrepentaunce, sometyme an obduracion or hardnesse of hart, sometyme a stubburnesse, sometyme a resistence agaynst the trouth, and agaynst the conscience, and sometime they name it the dyspayre of grace: such maner of sinne committed Cayne, where as he saide : Greater is my wickednesse then that I can deserue forgiuenesse . Item, the sinne of Iudas the betrayer of Christ.

Gene 4 b
Mar 15 a
Mat 17 a
Luc 23 a
Iohn 18 b.

## The effectes of the sinne agaynst the holy Ghost.

The effectes of the sinne agaynst ỹ holy ghost be these : To damne the gospell and the fruites of the same, after the example of the
Mat 12 b Pharises. To make the sinne irremissible or vnpardonable in such as obstinatly and stubburnly contynue in dammyng the gospell. To
Ebr 6 a bring death, 1. Iohn. 5. To crucifie the sonne

of

of God agayne, as the example to the Ebrues declareth. To make the son of god a laughing stocke, as in the sayde Epistle is shewed. But these effectes are so to bee vnderstande and taken that the sin agaynst the holy ghost if it be acknowleged in this lyfe may be forgiuen. Herevnto also may be brought al such effectes as generally folowe al mortal sinnes. Ebr 6 a.

Contrarves to this doctrine be these: To graunt that euery sinne which is committed after baptisme is a sin against the holy ghost, yea: though it commeth of a weakenesse and not of any contempt or obstinacy. To graunt that the sinne agaynst the holy ghoste cannot be forgiuē in this lyfe if the same be acknowledged, which erroure confuteth S. Augustine vpon the wordes of Christ. Mathevv. 12. To make a tryfle of the sinne agaynst the holye ghost, contrary to ỹ wordes of Christ which extolleth this sinne aboue any sin committed agaynst his owne person. Contraries. Augustine. Mat 12 c.

## Of the lavve.

THe lawe in a generalite is, whych teacheth what is to be done & what is to be left. Diffinicion.

This diffinition is vndoubted, taken forth of the proper offices of the lawe, which be to teach, commmaunde and declare what is to be done, and what not. The prose.

Of lawes some be naturall, so diuine, some humaine.

The causes

The causes of lawes be the makers and instituters.

The effects

The effect of lawes is to declare and commaunde what thinges we oughte to doe, and what to leaue vndone.

## The lawe of nature.

What the lawe of nature is.

The lawe of nature is a certayne notyce or knowledge of Gods lawe, imprynted and grauen of God in the nature of man, ordeyned to knowe God and loue his neyghboure, to the entent ther might be kept in ỹ mindes of men, an occasion of religion and publyke quietie, peace, & tranquilytie of men amongst themselues.

Proues of this diffinicion.

That the lawe of nature is a notice of gods lawe, is euidente by the first Chapter to the Rom. wher the apostle declareth that the gentyles or heathen persons haue knowledge of God, by the lawe of nature, and not onely a single knowledge, that there is a God but also that god doth create, doth gouerne and cõserue all thinges, which to vnderstande in God, is properly to knowe God. Howebeit this knowledge is wonderfully dimmed, obscured, and corrupted by the fall of Adam, as hereafter in ỹ effectes we shal shew in which, some parte of the diffinicion shalbe better declared. Nowe to acknowledge God and loue his neighbour togither with the rest of the finall effectes of the lawe of nature.

Cause.

The cause of the lawe of nature is god the instituter, which gaue his lawe indifferently into the hartes of al men.

The

The lawe of nature is not deuided of it selfe into partes, but forasmuch as some lawes of nature perteyne to knowe God, some to loue the neighbour, or to the conseruacion of mankynde, therefore let the varietie and sundrynesse of naturall lawes suffise in place of a diuision. The effectes of naturall lawes be taken forth of the very lawes wrytten in the myndes of men, as: To knowe God that he is euerlasting, mighty and godly (that is) that he createth, gouerneth & conserueth all things for that is to knowe the eternitie, power and diuinitie of God. To worshipp one god. To glorifie God. To be thankfull to God the maker and sauour of all things. To rely vpon God. These latter effectes concerninge the worshipp of God, the apostle taketh not away from the very Gentyles, but that they haue them by the lawe of nature but that he accuseth them accordingly as thoy knew god they gaue him not the true worshipp, wherfore while he sayth that the Gentyles payed not, neyther yelded vnto god whome they knewe, his true worshipp, he sheweth sufficiently that they had a knowledge of the true worshipp.

Partes

Effectes

Rom. 1. c.

Romans 1.

Nowe that the Gentyles gaue not the true worshipp to GOD, whom by his creatures they knewe, the wyckednesse of their mynde was to blame, which by meanes of originall sinne, wolde not obeye the knowledge that they haue of GOD but is naturally hyde of the feare of GOD, and trust in GOD, neyther doth it aske any helpe of God &c.

Wherefore all the foresayde effectes bee so in vs corrupt and spotted sythens the fall of Adam that we cannot truely knowe god, truly obey hym. &c. which thinges neuerthelesse before the fall man coulde haue done by the lawe of nature. There be yet other effectes of the lawe of nature perteyning to the loue of the neighbour, and to the conseruacion of mankynde in the state of tranquiltity, which be these. To hurt no man. To saue the commodities of life. To haue a felow in wedlock. To gender issue. To nourish the same. To helpe an other. To kepe couenauntes. To haue and to vse all thinges in common. To be borne vnto freedome, and such lyke. Of these effectes or lawes of nature, some nature hath corrected, as the lawe that all thinges be in common, and the lawe of freedome to thentent it might kepe and conserue the hole polycy of man in a state of tranquility and eschue the corruption of the whole nature or part, yet neuerthelesse notwithstanding this correction those fyrst naturall lawes bee not vtterly extinct in the myndes of man, Marcus Tullius Cicero wytnessing the same in the fyrst booke of hys offices, where he writeth that the lawe concerning the communiō of all thinges is not extinct, but according to the sentence of Plato, that man is borne to ye vse and behoue of man, that one should helpe and further an other in giuing deceyuing. &c. By which wordes Cicero calleth vs backe agayne to the lawe of nature, which is of

The sentenc of Marcus Tullius Cicero.

greate

great efficacy & strength through thinstinct of nature, which as a leder or Capteyne, we ought to folowe, to thyntent that common vtilities and profites might be brought forth into the myddest amongst men by interchaūging of offices and dutyes of one to a nother: So by the impulsion and consent of nature the lawe concernynge lybertie gaue place to perill, lest the captiues and such as were taken prisoners in warres shoulde bee vtterly slayne, for nature had rather gyue place here (as a man wolde say) vnto nature than with great incommodity vtterly to perysh, or not to doe for the best. Dispensation of nature.

Yet in the meane season lybertie which naturally is grauen in the mynde of man abydeth styll, although outwardly for certayne causes it be corrected, wherefore it is to bee graunted that naturall lawes may be corrected and redressed for the causes aforesayde of nature it selfe, which contynually doth nothyng else but laboureth to the conseruacion of mankynde, and that in an outwarde vse of thynges, to thyntent that greater perils might be eschued which else wolde corrupt & whole nature, or at lest a good parte of it.

But the lawe of nature in such correction alwayes yet remayne whole and perpetuall with the mynde.

So wyth the mynde is communyte of thynges styll remayninge, although that thynges outwardely bee pryuate and vncommon.

This communitie which is the minde teacheth that the neighboure hauinge neede, is to be holpen. Therfore it is to be lerned here whan the lawes of nature may be corrected and how, that is when for the saide causes nature maketh one lawe to geue place to an other, which one doth mitigate another, that so nature might be kepte, which outwardly bycause of necessitie or peryl of mans society is compelled to geue place. Certes it is very profitable also in admittinge the lawes of nature to put some difference and choise, lest we iudge all maner of lawes to be indifferently the lawes of nature. For ther be some which seme to be lawes of nature, and yet be not but rather be contrary to nature, and to tempozall or ciuill lawes, for ciuill or tempozall lawes also haue proceded out of the selfe nature, and were first ozdeined to kepe the ozder of nature, and the socitie of mans life, of which sozt be these lawes. Giue and take, as the Poete Hesiodus reherseth, also this lawe: vim vi repellere licet, it is lawful to put of violence with violence, & such like, which lawes be sprongе forth of the noughty affections of oure nature. Finally these also affectes ought to be added, a quiet conscince by the kepinge of the lawe of nature. And an euill conscience by the breach of the lawe of nature.

wisdome is to be had in iudging the lawes of nature.

Contraries to the lawe of nature.

Contraries to the lawe of nature be these. To graunt that the lawe of nature before ỹ fall of Adam was not the true knowledge of

of God, that he createth, gouerneth and cõ=
seruet al thinges. To graunt that the lawes
of nature may be corrected by the bysshoppe
of Rome, or other rulers, withoute the vi=
olence & iniurie of nature. To this errour
aunswereth the Emperour in his institu=
cions, where as he sayth, that the lawes of
nature be immutable, wherefore I answere
thus, that simplye no lawes of nature can be
corrected of any man for that power of them
remaine alwayes in the hartes of men stable
and sure. Also the lawes of nature be in no
mans handes, wherefore no mã can correcte,
and chaunge that which him selfe haue not
made. But forasmuch as we see certaine
lawes be redressed and corrected. Therefore
nowe it is to be sene frõ whence the redresse
and correction proceaded, vndoubtedly natu=
rall lawes be so longe immutable, and not
to be chaunged as no daunger of the policye
and mans societie, or corruptiõ of the whole
nature, or of any parte here of moueth ỹ cõ=
trary. For truely vnto the conseruacion of
these thinges nature was create, and conse=
quently all naturall lawes.

Note how the correc=tion of the lawes firſt begane.

Nowe because the naturall lawe concerning
the communitie of thinges should haue hur=
ted the conseruacion of mankinde and pub=
like peace: Therfore came nature and made
one lawe to gene place to another, that the
societie and felowshipp of man should be cõ=
serued, and the greater perill eschued. But
howe the lawes now corrected doe yet sticke

ſtill in the mynde of man continually, I haue ſhewed before. To graunt that the lawe of nature can bee taken forth of the myndes of men, or vtterly extinguiſhed. To which erroure we anſwered before. To graunt that the lawe of nature hath the ſame force and efficacy in knowing God and giuing the true worſhip vnto him that it had before the fal of Adam, which errour may be confuted by the 7. chap. to the Ro. To graunt that the lawes of nature, which concerne the loue of men, and the conſeruacion of mens felowſhyp or ſocietie can doe as lytle in outwarde offices neceſſary to the conſeruacion of lyfe as ſuch lawes of nature as concerne the knowledge of GOD and the gyuing vnto hym of his true worſhip. To graunt that we can ſatiſfie the lawe of nature concerning the knowledge of GOD, and gyuing vnto him true worſhip without the holy ghoſt.

To graunt that any man may tranſgreſſe the lawe of nature without danger or ſcruple of conſcience. To diſpyſe lightly in naturall lawes which pertayne to the neyghbour no ſuch peryll of extreme neceſſity as before is declared compelling the ſame.

## Of the lawe of God. Cap. 16.

The diffinicion of Gods lawe

THe lawe of GOD in a generalitye is a commaundement requiring parfect obedience towardes GOD and condemnyng ſuch as performe not this perfect obedience.

And

And sith no man can perfourme the same, it was certayne that the lawe was gue to this purpose, that it shoulde leade vs to ỹ knowledge of our sinne, and of our wickednesse, which thinges knowen wee myght flee thece vnto Christ the perfourmer of perfect obedience, and so be made partakers of his obedience through fayth vnto our iustification.

Proues of this diffinicion.

That the lawe of God requireth perfect obedience it is opē inough by many places of Moses, as in Deu. 6. cha. Thou shalt loue him with al thy whole hart, with thy whole minde Also in ỹ 10. cap. the same sentence is read, wher also we be cōmaunded to circumcise ỹ forefkyne of our hart. Item in the booke of Iosue is read thus. And stycke you vnto him, and serue him in al your hart, in al your minde &c. Item in another place. Now therefore, Ios. 22 a. feare the Lord, & serue him with a most parfect & true hart: So then I cal perfect obedience, which bringeth beside the outwarde workes also a consenting mynde to the lawe of God. Christ in the newe Testament requireth the same parfect obedience. For whē he was demaūded of a doctour of lawe, what is the greatest commaundement? He answered: Thou shalt loue thy Lorde God wyth Math 22 d. thy whole hart &c.

Iosue. 24 c.

Also to this vse and purpose he interpreteth the lawe in the 5. of Math. to the intent he woulde shew, ỹ it is not inough to bringe onely outwarde workes to the fulfillinge of

the

the lawe, vnlesse thou bringest also a consenting mynde. The place in Deute. capi. xvii. testifieth clearely that all those be condempned by the lawe which performe not the parfect obedience of the lawe towards god. For Moses sayth: Cursed is euery one that shall not abide in all such thinges as is wrytten in the booke of the lawe. But nowe agayne that no man kepe the lawe vnto the parfect obedience of the same, euery man proueth and feleth in himsefe sufficiently, and Christ declareth where hee teacheth that his office is to fulfill the lawe, and that he came to that intent. Saynct Paull also defineth the lawe to be the knowledge of sinne, that is, which accuseth, frayeth the conscience, and maketh sins knowen. Item, he sayth: The lawe entred in by the way that sinne might abounde. The rest of the diffinicion appeareth in the thyrde chapter to the Galathyans, where the apostle expresseth the vse of the lawe, giuē to the leading vnto Christ: wherfore ẏ lawe was our scolemaister or leader vnto Chryst, to the intent that by fayth we shoulde be iustified, and not by the workes of the lawe.

Mat 5 b

Rom 3 c.

Rom 5 d.

Cal 3 d.

Of Gods lawes, some be mortall, some ceremoniall, and some iudiciall.

Diuision gods lawe.

The cause of Gods lawe, is God the instituter. The publysher and declarer was Moses.

Causes.

The cause of enacting Gods lawe was the frowardnesse of the Israelytes, which was to bee chastised with a lawe, as it were by a

scolemaster

scolemaister or leader, tyll the comming of Christ. Other occasions of giuyng of gods lawe be put of Paull in the thyrde Chapter to ye Roma. by these wordes, wher he sayth: what prefermēt hath the Iewe, or what helpeth circumcision? Surely very much. First vnto them was committed the speakinges of God (that is to say) certayne lawes & ceremonyes vnto a people certayne, in which the promyses made vpon Christ shoulde be dysclosed by the cleare testimonie of God. The principall effectes of the lawe Paull putteth in the 3. and 6. Chapter to the Romaynes, as these. To declare sinnes, for by ye lawe commeth the knowledge of sinne. Also the lawe entred in by the way that sin myght abounde and be increased. But I knewe not sin (saith Paull) but by the lawe, for I had not knowē cōcupiscence or lust, vnlesse the law had saide: thou shalt not lust. Also God sayth vnto Adam, who hath shewed thee that thou were naked, but that thou hast eaten of the tree of which thou were commauneded not to eate. To accuse, to feare, to dampne the cōscience. To make the conscience vnquiet doubtyng, and incertayne, bycause it espyeth that it cannot kepe the lawe. And on the contrarie part the cōscience is made quiet and certaine, when by the example of Abraham it considereth onely the promise. To kepe men vnder awe, tyll the comming of Christ, as witnesseth Paull. The lawe is a scolemaster vnto Christ. Item the lawe was giuen for the vnrightuous

Gala 3 d.

Rom 3 c
Rom 5 b
Rom 7 b.

Gene 6

Romans 4

Gala 3 d.
1. Ta. 1 b.

rightuous persons, to teach the true workes that please God, and with which we excuse obedience towardes God. To be a doctrine aboute which and vnder which the promises of Christ be opened, as Paul to the Romans declareth. For this is the end of the whole policy that was institute amonge ℣ Iewes. Of these effectes, some be onely ciuill, namely such as monishe and intreate of repressing the malice of man, and some pertein̄e onely to the conscience, as be all the rest, but these effectes ought not onely to be reiecte and cast vpon the Iewes, but they endur in their full vertue and strenght still amonges all such as haue not yet Christ, neyther the holy Ghost, accordinge to this saying: Where the spirite of the Lorde is, there is libertye I meane to be enfraunchised and free from the lawe and tyranny of the same. Item to the reghtuous man (sayth Sainct Paull) a lawe is not geuē, that is to say: to such as haue not Christ, & be vnder grace, lawes be not made, but to the vnrightuous and disloyal or disobedient. I meane to such as yet haue not Christ, neither be ledde with the spirite of GOD.

Rom 5.

1. Tim 1.

For surely there is nowe no condemnacion to such as be planted in Christ Iesu. Forasmuch as Christ hath redemed vs from the curse of the lawe whyle he was made for vs a curse. The contraries of Gods lawe I will not bringe forth, till I haue finyshed all the partes of it.

Rom 8. Gal 3 a.

Of

Of morall lavves capi. 17.

MOrall lawes be ẏ .x. cōmaundementes, which expound and declare the lawes of nature, and teach the wordes that be pleasaunt to God.

Morall lawes what they be Probacion of the diffinicion.

Of the firste parte of the diffinicion the morall lawes be the .x. cōmaundementes doubteth no man. And for asmuch as Christ saith that he teacheth not a doctrine strange from the lawes and prophetes, & the lawe & prophtes require faith and ẏ loue of ẏ neighbour: Therefore the morall lawes vndoubtedly doth teach workes that please God, for they commaunde faith and loue of the neighboure. Nowe the .x. commaundementes may be referred and reduced wholly to faith and to the loue of the neighboure. The first table of Moses setteth forth and expoundeth these lawes folowinge of nature. To knowe God: to worship God, to call on God, to obey God, to glorifie god, to be great & louing to God. To knowe that god rewardeth ẏ rightuous, and punisheth the vnrightuous. Amongs these lawes of nature some cōcerne the inwarde worship which is taught by the fyrst cōmaundemente, some concerne ẏ outward worship which is taught by the second cōmaundemente, some ceremonies declare by the third commaundement. The seconde table expoundeth & setteth forth these lawes of nature folowing. To prohibit iniury & to punishe the giltie To hurt no man. To preserue the felowship & coniunctiō of wedlock.

Mat 5.

The first table of Moses.

The second table.

To

To vse thinges in common. To norish the issue. To kepe promyses and couenauntes. To helpe an other, and such lyke. Of these, the prohibicion of iniury and punishment of offences may be referred to the iiii. precepte. To hurt no man and to norish the issue be referred to the 5. The society of wedlocke to the 6. The community of thinges and to helpe an other to the 7. To kepe couenauntes to the 8.

Causes. The institutor & maker of the mortal lawes is God. The publysher, and setter forth is Moses.

Partes. Of mortall lawes some perteyne to God and some to the neighbour. God would the mortall lawes to bee distributed and put into two tables not without a great misteri which thing I haue opened in an other place. And albeit the forenamed effectes which were ascribed to gods lawe generally, doe also agree to mortall lawes these that folowe bee more properly annexed to mortall lawes, that is to wyt. To declare and expounde the lawes of nature. To teach the true workes that please God. Out of these also the newe testament borroweth his worke wherwith the beleeuers exercyse their obedience towardes GOD, not bycause Moses teacheth those workes, but bicause nature also hath taught the same, wherfore to this effect of mortall lawes perteyne all the commaundementes in the newe testament concerning good maners as bee many sundrye places of Paules Epistles, namely

Romanorum

Romanorum .xii. Ephesians iiii. Galathians v. &c. For like as the table of Moses which conteine the x. cõmaundementes do expoũde and set forth the lawes of nature. So such thinges as be cõmaunded in the newe testament concerninge maners declare the decalogie or x. commaundements. Also like as he shall much better vnderstande the lawes of nature which hath the knowledge of the x. cõmaundementes, so he likewise shal farre better vnderstande the commaundementes concerninge maners in the newe testamente which can referre the same to the two tables of Moses as to their proper and original fountayne. Howbeit this dyligently must be cõsidred where the scripture speaketh of fayth as of the inward worshipp of GOD, wherof the outward worshipp and where of ceremonyes. Also it speaketh of ỹ maners of life.

## Of Iawes iudicicall Capi. 18.

IUdicall lawes be such as commaunde of temporall politique or ciuyll causes.

This diffinicion is certaine and appereth euen by the very nature of the word, and tẽporal or ciuyl causes pertaine to iudgemẽtes. Also of these lawes God is the institutoure and Moses the publisher and setter forth. Causes.

Bycause the thinges be diuerse, of which iudgementes be giuen and debates aryse. Therfore diuerse also and sundrye iudicial lawes were in the policye of Moses made, Partes.

which diuerſitye of thinges ſhal here be put in ſtede of partes. Suerly all the iudiciall lawes of Moſes may be reduced to theſe cheif places and heades. Theft, murder, hurtinge, of the parentes like for like called talio, punyſhementes, chidinges, dammage done, aduoultrie, ſucceſſion, wedlocke, lawfull & vnlawfull perſons with whom contractes of matrimony may be made or not made.

Effecter. Beſide the effectes which the iudicial lawe haue in common with ſuch effectes as be aſcribed to ỹ whole lawe of god they chalenge vnto them properly theſe .ii. To be ſignes & teſtimonies of the profeſſion of faith towards GOD. To refraine men from outward iniuries and vices. And becauſe this effecte is meerely politike, therfore the effects politike or ciuill lawes may alſo hether be brought as be theſe. To driue away iniuries. To puniſhe the giltie. To conſerue the publique honeſty and ſuch lyke, whereof we ſhall ſpeake here after in ỹ intreatinge of humane lawes.

## Of Ceremoniall lavves Capi xix

Diffinicion Lawes ceremoniall be ſuch as be ordeyned concerninge ceremonies and rytes of the church, and ſuch thinges and perſons as belonge to ỹ performinge of ỹ rytes and ceremonies.

Probacion This diffinicion appeareth good euen of the very nature of the worde, ryte is a more gene-

generall terme and includeth that which by the worde of ceremony myght be happely omitted, but wherſoeuer eccleſiaſticall rites & ceremonyes be ther ſuch things and perſons be required as be neceſſeary to the execuciō of the ſame.

The inſtitutoure and maker of theſe, is God and Moſes the publiſher. Cauſe.

The varietye and ſundrines of ceremoniall lawes ſhall ſerue in ſtede of the partes. For ceremoniall lawes may be referred to theſe thinges enſuinge, that is to wyte, to the temple, to ſacrifices, of ỹ garmētes of prieſtes, to expiacions, to conſecrations of priſtes, to eatinge, to holy dayes, to vowes, and ỹ moſt parte of theſe thinges may be reduced to the iudaycall priſthode. Now of theſe thinges chiefly treateth the third booke of Moſes called Leuiticus. Partes.

The effectes of ceremoniall lawes be that they were figures and tipes of the ſpirituall priſthod of Chriſt, as the Epiſtle to ỹ Ebrus right excellently declareth, namely in the ix. and x. chapters, where it is written. The law which hath but ỹ ſhadow of good things to come, and not the thinges in their owne faſſion, can neither make the commers ther vnto perfete with ſacrifices which they offer euery yere continually &c. Alſo to be ſignes and teſtimonies of the profeſſion of faith towardes God. The effectes properly belong vnto ceremonyall lawes, beſide thoſe ỹ they haue in commōn with ỹ whole lawe of God. Effectes. Ebru 10.

## Contraries to the whole lawe of God.

Contraries of the hole lawe Archontikes. Seuerians. Ierome.

Contraries to ỹ whole lawes of god be these. To dyspyse or reiect with the Archontickes the lawe or olde testament. To renounce and vtterly damne the lawe with the Seuerians. To say the lawe pertaine nothing to christen men so that amongest them no vse ne profyte is of it. In which opinion some men do shew that also sainct Ierome welnere was.

To say that by the lawe of God the naturall weakenesse that is to say concupiscence is not damned. To graunt that we can satysfie the lawe of God by our owne outwarde workes. Also by our owne inwarde endeuour of wyll although our concupiscence or lust be repugnaunt. To say the workes of the lawe please God without Christ and the holy ghost. To say after the receyt of Christ man can so satisfy the lawe that hee is able to aledge and plead agaynst the eye of God his owne iustice gotten by his owne proper workes. To saye the gentyles were iustified by the lawe of nature, the fathers by the lawe of Moses, and we be iustyfied by the lawe of the gospell. To say that the perfect fulfilling of the lawe vnto iustification before God hath euer partayned to vs or bene in our powers or yet pertayne to vs or is in our powers.

Mat 5. b

This errour is against the office of Christ which wytnesseth that his office is to fulfill ỹ lawe who in dede fulfilled ỹ vttermost point of the true righteousnesse, forasmuch as hee brought both the outwarde workes, and also a con-

a consenting mynde to the lawe as the Prophet Esay openly teacheth in the liii. Chapter saying, that he committed no wickednesse Esay 53
neyther was there any gyle in his mouth.

To saye the lawes of God be counsellers giuen onely to the perfect persons. But this is a perillous errour which teacheth that god chaungeth his eternall will for our infyrmyty. Thou therfore which feleste thou canst not fulfill the lawe, runne to him that can. Neyther is the lawe therfore giuen ỹ thou myghtest be able to kepe it.

To graunt that the lawe outwardely kept, iustifieth before god. To say beside ỹ workes of the morall lawes there may yet better bee ordeyned and be all redy ordeyned which doe please God. To say there be many workes omytted in the morall lawes which ỹ Pope hath supplyed. To say the morall lawes be not sufficient to the exercyse of good workes and to the testification of fayth before God. To say the moral lawes at least way doe iustyfie a chriſten man before GOD although neyther the iudiciall lawes ne the ceremonyal lawes can doe the same. To which errour I answere ỹ the morall lawes shoulde in deede iustify ỹ chriſtē man if it were in our powers perfectly to fulfill the same. The errour of papistes.

To say the morall lawes bynde vs bicause Moses dyd publyſh and promulgate them and not bycause nature hath taught them before Moses. To deny that all ſuch thinges as be commaunded in the newe testament concer-

ning the true worshyp of god and maners of lyfe may bee well referred to the decalogy of Moses contayning the x. commaundementes. To bring agayne the iudicial lawes of Moses and to bynde the christen men to the same, as nowe of late certayne heretykes haue gone about, namely Monetarius, Piperius and ỹ Anabaptistes. To reiect rashly such iudiciall lawes as consent with the lawe of nature. Such lawes to abrogate and dysanull is to doe iniury and force anagnst nature and to chaleng to be free from nature.

Menetarius Piperius Anabaptistes.

So certayne men at this day vnder ỹ pretence of lyberty doe attempt and go about to vngarnish nature of the iudicial lawes and to garnysh or rather defoyle and contaminat hir with wyckednesse To graunt the ceremonial lawes in the olde testament instyfied before God bycause they contayned vnder them sacrifices for sinnes. To graunt that albeit in the newe testament the sacrifices of Moses be no longer in their force and strength, yet that the newe testament hath newe sacrifyces for sinnes institute and ordeyned of Christ hym selfe, that is to wyt, that in the masse Chryst shoulde be sacrysiced. To say that christen men be not free from all ceremonyall lawes which erroure may be thus confuted, christen men must needes be free from all ceremonyall lawes bycause the iudaicall ceremonyes agree not wyth the lawe of nature, also bicause in ỹ newe testament sacrysice made of beastes be no longer in strength and force ne ỹ other

The erroure of them that make the masse a sacrifice.

ceremonyes

ceremonyes of Moses lawe, but the spirituell workes of the hart and affections repurged by the holy ghost in the hart. Furthermore the kingedome of Christe is without all maner of obseruation. Luc. 17.

## Of humaine lawes. Cap. 20.

The trety of lawes by due order requyreth that I shoulde speake also here of mans lawes, though it were for none other thing, but bycause I haue made mencion of them in the diuision of lawe in a generality.

Mans lawes therefore bee of whych the authors and makers be Princes or other inferiour magistrates, ordeyned to the conseruacion of peace and of the publique honestty in the worlde. Diffinicion

This diffinicion appeareth true by the very nature of the worde, and I added therein inferioure magistrate, least a manne shoulde thinke the humaine lawes made of such bee not of force and strength. Proue.

The causes and the authours of mans lawes be (as I sayde) the superiour and inferiour magistrates, as Emperours, Kinges, Princes, cōmon welth, Cities. &c. But forasmuch as men be here offended & greeued, thynking that they ought not to keepe these lawes bycause they bee but the ordinaunces of men: Cause.

Therefore wee muste haue respect to the pryncypall cause of the Magystrate

which is, God as witnesseth Paul. So ẏ god
Rom. 15. which hath institute and ordeyned the rulers
to be his ministers and vicars, doth also con-
sequently alowe their lawes: Therefore it
were not greatly amisse ne vnprofitable to
make God him selfe in maner the cause and
authour of humaine lawes, which lawes god
do publishe and promulgate by them as by
his instrumentes and meanes. Cicero in his
Cicero. ii. bookes Delegibus, maketh the lawes of
nature craftes and humaine lawes where he
sayth. Nate autem videntur primum humane
leges legibus nature. That is, mens lawes
feme first to haue spronge out of the lawes of
nature, wherfore mens lawes be so farforth
honest and good as they be either to the con-
seruacion or to the declaraciō of the naturall
lawes, but if they be repugnaunt to the lawe
of nature, forth with they are to be iudged
vnhonest and tyrannicall, and againe they be
wicked and vngodly, if they be against gods
lawes.

Partes. Mens lawes be deuided into ciuill or
temporall lawes, & into ecclesiasticall lawes
which heretofore haue bene called pontificiall
lawes. I cal Ecclesiasticall lawes, such or-
dinaūces as concerne the honest ceremonies
and rites in the congregacion. Also such as
concerne priuylegies, reuenues, and stipendes
of the ministers of ẏ church, and such like,
which lawes so long as they be not repun-
gaunt to christianitye & gods word, are to be
obserued, and kept not onely because such
lawes

lawes & ordinaunces are in effect cruel lawes and nessary to the right institucion of a publyque weale, but also bycause gods worde cõmaundeth vs to nourysh the ministers of the church, and that all thing be in the church seemyngly and in order.

The same effectes and offices that be appointed to rulers mai be assigned also to their lawes, for the ruler ought to exercyse his office to iudge, and defende, accordynd to the lawes. Nowe the offices or effectes of humayne lawes by the worde of God be these. To defende the giltles, to punysshe the gylty, to dryue away iniurys. To reuenge iniurys done to ỹ subiectes. These offices thapostle doth assigne to the rulers, and also S. Peter in hys fyrst Epistle capitulo. 2. Item, to conserue the publyque honesty. To conserue and mayntayne a quyet & peaceable cõmon welth. For as Cicero testyfieth, such is the efficacy and strength of the lawes, that wythout them neyther any house, neyther Cytie, neyther nacyon can stande, neyther ỹ whole nature of thinges nor ỹ worlde it selfe. Item to declare and expound the lawes of nature, to correct vices, to commend vertues.

Effectes.

Roma. 13.

Cicero libi 3. de legibus.

The contraries to humane lawes be these. To say mens lawes be not conuenyent and meete for chrysten men to vse. To affyrme ỹ the Gospell taketh away humane lawes and polytyque ordynaunces, whereas the gospell is a spirituall kingedom, as witnesseth Chryst saying: My kingdom is not of this worlde.

Contraries

To deny that humane lawes made of any inferiour magistrate are to be kept. To deny that mens lawes be vyolent and tyrannycall, when they be repugnaunt to nature and wicked and vngodly, when they be contrary to ẏ lawe of God. To deny that Ecclesiastycall lawes cōcerning honest ceremonies, stypēdes and lyuinges of the minysters of the church, and such lyke are to be kept, whosoeuer made them so that the same be admytted and ratysied by the King and head rulers. To deny ẏ theffectes of humane lawes maye bee taken forth of scripture as much as pertayneth to the office of the rulers.

To forbydde with the Anabaptystes the vse or exercyse of humane lawes vnto Christen men. To condemne with the sayde Anabaptystes all polytique lawes & ordynaūces of man, and in their place to substitute and ordeyne the temporall lawes of Moses. To affyrme that temporall lawes touch not the conscyence contrary to the doctryne of Paull which sayth: We ought to obey not onely for feare of vengeaunce but also bicause of cōscience. Yea, the workes of the polytyque lyfe and kepings of mens lawes be good workes in the Godly persons and a true worship of God. For by the same and all one commaundemēt we obey the rulers & kepe their lawes For the selfe same God which hath bydden vs to gyue honour vnto ẏ rulers hath commaunded vs also to kepe their lawes.

Anabaptistes.

Rom 13.

Of

Cap. 12.

THe Gospell is a preaching of repentaunce and forgiuenesse of sinnes in Christes name. Diffinion

This diffinicion is made of the partes of the Gospell and appeareth by the wordes of Christ whereafter his resurrection he sayde to his disciples. Thus it is written and thus it behoued Christ to suffer and to rise agayne from death the 3. day, and that repentaunce and remyssion of sinnes shoulde be preached in his name amongest all nacions. &c. Christ is the person for whose sake repentaunce is preached and for whome forgiuenesse of sins chaunceth. Probacion

The cause of the Gospell disclosed, is the mercy of God, by which God promysed thē glad tidings to mankinde concerning Christ. This cause the apostle otherwhiles calleth ỹ acceptable pleasure of god, otherwhiles grace. The promise also may be the cause of the gospell according to ỹ saying of Paull, put a part to preach the Gospell of God which he promysed afore. &c. Hither vnto bee longe also such places of scripture as conteyne the promyse of the Gospell which first was made to Adam and afterwarde to Abraham and so by lytle and lytle oftymes afterwarde to the holy fathers. Christ is the meane or person in whome God hath promysed the gospell to mankynde, and in whome it was fyrst reueled and disclosed at the tyme appoynted that Cause. Ephes. Rom 12. Gene 3. Ge 12 & 17

God

The meane

The illuminator to the gospell

The occasion of the promise.

God had set with himselfe and determyned ẏ through him, in him, and for him, shoulde be offered to all that beleue forgiuenes of sinnes which is the very effect of the Gospell. The holy Ghost lyghtneth to the Gospell whych was promysed in Christ and nowe opened. Nowe mans nature oppressed, with sin and death for the fall of Adam was the occasion of the Gospell first promysed and afterwarde dysclosed. This occasion is opened in the 3. Chapter of Genesis, where euen in the very sinnes the Gospell is promysed to Adam.

The parte of the gospell.

Luc 4.

Ther be 2. partes of ẏ Gospell, repentaunce & remissiō of sins, remissiō of sins is ẏ proper part of the Gospell, repentaunce the meane and entraunce of remyssion. For in repentaunce is knowledged the sin which knowen the sinner is occasioned to flee to Christe as to a Phisicion for whom sinnes be forgiuen.

Mat 4.

And for this cause Christ beginneth his preaching with prouoking men to repentaūce as it is red in Mathew. From that tyme Iesus beganne to preach and say: repent ye, the kingdome of heauē is at hande. Also in Mar.

Mar. 2.

The tyme is fulfilled and the knigedome of God is at hande repent ye and beleue ẏ Gospell. Not that it is the proper office of Christ to preach repentaunce but he repeteth ẏ doctryne of Iohn concerning penaunce to thyntent he myght confyrme the same, and also ẏ wee myght knowe that by the knowledging of our sins which in repētaunce doth chaūce we haue intraunce and accesse to Christ.

The

The effectes of the Gospell be taken commonly out of the partes and thinges incident to the gospell, which folowe remission of sins as the proper effectes of the Gospell which be these. To preach repentaunce. This effect is certayne of the example of Christe which began his preaching with repentaunce. Also of the example of Iohn Baptist the messenger and runner before. This effect also must nessarily goe before, bycause wythout preaching of repentaunce, ther is no occasion to come to remission of sinnes, for repentaunce is in maner the cause of fayth, as hereafter shalbe declared, which obteyneth forgiuenes. Item to preach remission of sinnes in Christ for the promyse of the Gospell was made in Christ and disclosed in Christ, for thobteyning of remission of sinnes. The effectes of the gospell.

Also these effectes. To preach iustification in Christ, and that our reconsiliation wyth God the father is in Christ. To preach that we be rightuous and well taken of God the father for Christes sake. To preach the giuing of the holy ghost, and of the euerlasting lyfe in Christ. To teach that the consticence is in rest and quyet through Christ, as witnesseth Paull, we haue peace towardes God by our Lorde Iesu Christ. To teach that we wyll GOD for no workes or merytes of our owne, but onely for Christ. And this is the very true lyberty of ỹ gospell, to know that we be reconcyled and made at one wyth god through Christ, although we satysfie not Rom. 5. The true libertie of the gospell

the

the lawe. Hither perteine the places of the scripture which be concerninge the promise of the newe couenaūt or testamēt as Ieremy. xxxi. Ezechiell xxxv. &c. To teach the true worshipp of GOD, true faith & feare which worshipp was almost out of vse & lost by the reason of humane and pharisaicall constitucions, as the prophetes euery where complaine.

Contraries to the gospell.

These effectes be vniuersall and franke euen as the gospel is a franke promyse and vniuersall. But that the effectes of the gospell chaunce not to all men is bycause all men beleue not. For fayth is the meane whereby the effects of the gospell be purchased.

Contrarye to the gospel be these. To affirme that the promyse of the gospell is particuler which erroure is reproued by many places of scripture as Mathew. xi.i. Timo ii. To say the gospell was knowen to nature,

Ephe 2 & 3

Agaynst which erroure Paull alone is sufficient declaring that it was hyd and at last reuelled and opened frō god aboue. To affirme that the fathers in the olde testament had another gospell promysed than we haue nowe, which erroure may partly be confuted by the place of Paull i Corinthiorum .x. where he sayth ꝑ all the fathers dranke of the spiritual rocke and the rocke was Christ. If therefore the fathers dranke of Christ, ergo they had also the gospell knowen by ꝑ spirite, in which Christ was promysed. To contende that the gentyles had ꝑ lawe of nature in stede of the

Gospell,

Gospell, the Jewes the lawe of Moses, and christen men the gospell of Christ, but this errour is open syth by the testimonyes of scripture it is euident that ther hath bene alwayes one and the same gospell from the begynning to which whosoeuer hath giuen credyt and fayth hath bene saued. To affirme ỹ the gospell doe promyse forgyuenesse of sins vnto such also as doubt.

To say the gospell doth promyse forgyuenesse of sins, condicionally if it be purchased with workes. To say the gospell promyseth remission of sinnes to idle personnes which without any true motion of mynde and without fayth take it. To graunt that any man can beleue the gospel without the calling and lyghtening of the holy ghost. To deny the gospell to be a franke promyse. To deny the effectes of the gospell freely to chaunce without the ayde or respect of workes. To saye the effectes of the gospell doe chaunce partly by fayth, partly by our workes. To say the promyse of the Gospell must bee measured by predestinicion & not of it selfe. To dreame that the gospell is onely preached by the spyrite in the hart, and that there nede not any outwarde preaching and mynystration of the worde contrary to the doctryne of ỹ apostle. To say the effectes of the gospell doe chaunce Rom 10 d without faith. To preach one part of the gospel bout ỹ other as repẽtaũce without remissiõ of sins, or on ỹ cõtrary part, remission of sins without repentaũce: to make men idle & careless

carelesse by ouermuch preaching of remissiõ of sinnes not once touching repentaunce the other part of the Gospell. To graunt that wythout preaching of repentaunce, the gospell may be rightly receiued. To affyrme ẏ forguiuenes of sins is had without penaũce. I cal penaunce the true fearing or broosing of the conscience and the acknowledging of sinnes. For the conscience being thus made afrayd and striken downe to the grounde by the knowledge of sinnes taketh first an occasion to drawe nere vnto Christ by fayth, and to receyue at his handes remission of sinnes. Item to say the gospel for this cause preacheth penaunce that remission of sinnes shoulde be gyuẽ for our workes sake, or for our owne worthynesse. This errour I haue debated & refuted in the handeling of the partes of the gospell.

The true diffinicion of penauce

Of fayth. Capi. 22.

Fayth is an assured trust vpon the promyses of Christ, iustifiing all such persons before god by his acceptaunce as haue this faith certain and vndoubted. In the Epistle to the Ebrues, is sayde to be an assuraunce of thinges which are hoped for, that is to say, a most certayne knowledge without doubtyng. And this most certayne knowledge Paull expresseth in Abraham with most lyuely termes, saying: which Abraham: contrary to hope beleued in hope, ẏ he should be the father of many nacions, according to

diffinicion of faith.

Heb 11.

Rom 4 d

that

that which was spoken. So shall thy sede be. And he fayntid not in the fayth, nor yet considered his own body which was now deade, euen whan he was almost an C. yeare olde, neyther yet that Sara hys wyfe was paste childe bearing yet her staggered not at ỹ promyse of GOD through vnbeleue, but was made stronge in the fayth, and gaue honoure to God, fully assured that what he had promysed, that he was able to make good, and therefore was it reckened to him for righteousnesse. Hytherynto we haue rehearsed these wordes of Paull. Nowe that fayth is a trust or confidence vpon the promyses of Chryste is declared by an other worde of ỹ sayd text in the Epistle to the Ebrues, where as it is called a certenti of things which are not sene. Also in the example before remembred of Abraham where Paull sayde that he staggered not, ne wauered at the promyse of God, wee se manyfestly that the promyse is the proper obiect or matter whereupon fayth worketh. Chryst is the person for whome the promise was made according to this saying. In thy sede al nacions shalbe blessed. This sede was Christ as wytnesseth Paull. Nowe of the effect and working of fayth which is ỹ it iustifieth, we be certefied by Paull, who concludeth saying. *Arbitramur igitur fide iustificari hominem absque operibus legis*, that is to saye. Therefore we iudg that a man is iustified by fayth without the workes of the lawe. Item in the. 5. Chapter he sayth. Bycause therefore

Hebr. 11.

Rom. 4. b.

Gen. 12. a. Gala. 3. e

Rom. 5. a

fore we are iustifyed by faith, we are at peace with God through our Lorde Iesu Christe, by whom we haue a bringinge in through faith vnto this grace wherein we stand. I added (before god) because I would seperate the ciuill iustice from the iustice of the gospell. Also I added (by acceptaunce) that is to say: by imputation, or imputatiuely, because I woulde take away the opinion of our owne merite or woorkes. For not accordinge to our merite or woorkes faith iustifieth, but accordinge to grace by acceptance or imputation, for as Paule sayeth. To him that worketh is the rewarde not reckened of fauour but of dutye, but to hym that worketh not but beleueth on hym that iustifieth the vngodly, is his faith counted for righteousnes. By these wordes the Apostle putteth as contraries together, merit and imputation. Also in the example of Abraham the scripture saith Abraham beleued God and it was counted vnto hym for righteousnes. Also Dauid in his psal saieth. Blessed is the man to whom God shall not imput sinne. Truely we haue here an example in Abraham of a sure and vndoubted faith which is the father of them that beleue that by the example of him that we might be iustified by faith.

we be Iustified by imputacion or gods acceptaunce

Rom 4 a.

Gene 15 b. Rom 4.

Psa 31. a

The causes of faith.

The causes of faith be the holy ghost and the worde. For the holy ghost by a meane that is generall and appointed of god, moueth the harts, nether doth he geue faith but by the woorde, accordinge to the sayinge of

Rom 10 d

Paule

Paule. Faith is of hearing, and hearinge by the woorde of God. Furthermore the cause also of faith is the holy ghost, for faith is his gifte, as affirmeth Saint Paule. Also repentaunce in manner is a cause of faith, or at ẏ least a great occasion. 1 Cor 12 a

For by repentaunce the sinne is knowen, now the knowledge of sinne doth minister an occasion to haste vnto Christ, which so soone as he is caught by faith forgeueth sinnes, but because repentance is a part of the word or gospell, therefore this cause is comprised vnder the word, neither shal we nede to seuer it from the word.

Faith of which we speake here is not clouen into parts: For it is one certaine motion of minde haueing a stedfast eye vpon the promises of Christe and assentinge to hym, but forasmuch as the scripture discerneth the true and liuely faith from the fayned and dead faith, therefore faith may be after a manner deuided into the true faith and fayned faith, not the faith whiche is true and iustifieth can be fained or dead, but that we might know that the dead and fayned faith is vnprofitable vnto iustification and differeth nothing indeed from an opinion. The true faith from the fayned is discerned of Paule, the quick and liuinge faith is deuided from the dead and vneffectuall faith of S. Iames in his Epistle. But as touchinge to that diuision of faith whiche the schole men vnto this day haue folowed I wyll speake hereafter. Partes. 1 Tim 1 b Iac 2 d.

One of the principall effectes of faith is iustificacion of which all the rest depende and
The effects of workes of faith.
procede. This effecte is confirmed by many places of scripture and also by sundry examples, as by the textes of Paull before remēbred where he sayth. We iudge therfore that man is iustified by fayth. Itē iustified therfore by fayth we are at peace with God &c.
Rom 4 d
Rom 5 a.
Also the prophet Abacuc saith: The righteous man shall liue by faith. Item to the Galathians Paull writeth. The lawe was our
Aba 2 a
Gal 3 d.
Gene 15 b.
Rom 4 a.
scholmaster vnto Christ that we might be iustified by faith. Examples prouinge the same be these, Abraham beleued god and it
Mat 9 c
Mat 9 d.
was counted vnto him for righteousnes, Christ saide to the sinful woman. Thy faith hath saued thee. Also to the blynde man he
Rom 5 a.
sayde, loke vp thy faith hath saued thee.

Also these effectes be of faith. To make ỹ conscience quyet, accordinge to ỹ testimonie of Paull. Iustified therfore by faith we are at peace with God through our Lord Iesu Christ. To ascertaine vs that we please god for without faith it is impossible to please
John 3 c.
God. To make vs certaine of gods promise.
Act 15 b.
To make vs sure of euerlastinge life. For he that beleueth in the sonne hath life euerlastinge. To be a meane wherby hartes be purified. To make vs the sonnes of GOD.
Gal 3 d
For ye be all the sonnes of GOD (sayth Paull (by the faith which is in Christ Iesu.
Psal 31 a.
To make that our sinnes be not imputed vnto vs, accordinge to the psalme, Blessed

is

is the man to whom God shall not accompt sinne. To saue the beleuers that they be not ashamed, accordinge to the scripture: who so euer beleueth in him shal not be ashamed. To gender in vs a calling vpō Christ. For how (saith ẏ apostle) shal they cal on him whome they beleeue not. To worke in vs hope and loue towardes GOD according to ẏ workes of the prophet, let them hope in thee, which haue knowen thy name. &c.

Esay 28 d
Rom 10 c
Mar 11 c

But the knowledge of god is onely by faith. To bringe to passe that all thinges may be possible vnto vs as Christe him selfe recordeth sayinge. Haue confidence in God, verily I say vnto you, whoso euer shall say vnto this mountaine take away thy selfe and cast thy selfe into the Sea, and shall not wauer in his harte but shall beleue those thinges, which he saith shal come to passe, whatsoeuer he sayth shall be done to him. Thus the faith of Ezechias got a right goodly victory against the Assirians. By faith Dauid aduētured vpon Goliah and slewe him. By faith the children of Israell beleued God, and Pharao was drowned in the sea. To worke in ẏ faithfull confession. To worke true geuige of thanks to God, when we be ascertayned by fayth that god is mercyfull vnto vs, and ẏ our workes doe please him, the effectes also of fayth be al good workes, as frutes of charitie, which that they please God, our fayth assureth vs after it knoweth that God is mercyfull. And these effectes be called tes-

1. Reg 17.
Rom 10 b

timonies of faith by which the beleuers are knowen that the worde is not the cause of faith. But that they may be a difference betwene the true workers that worke by faith and hipocrites, which pretende the same fainedly, we ought to iudge by the worde which declareth eyther of them. A heape of good workes as fruites or effectes of faith, the apostle rekeneth vp, Ro. xii. and Gala. v.

Contraries

Contraries to faith be thise: To graũte that faith is onely a knowledge of the historye of Christ, howe he was conceyued, borne, crucified, and died. To say scripture requireth faith, that is a qualite in vs, and not that it considereth onely the promises of Christ.

Scholemen

To say the wicked haue all one faith with ẏ godly, which erroure is no errour if faith after the scole men, be but a knowledge of the historye of Christ. To affirme that faith is a principle or cause, bringinge with it other vertues, for which vertues we be pronounced rightuous. To deuide faith with the scholemen into faith formed, acquired and infunded so that the wicked gentiles haue formed faith although they lacke the workes of charite, & ẏ the infũded faith doth not iustifie, onelesse it be formed ẇ charite. So at last that ẏ acquired faith sufficeth to iustificacion. To graunt ẏ the cause of faith is our loue, which erroure cõmeth of ẏ the causes of faith be not knowen which be the holy ghost, ẏ word and repentaunce. To holde with the Anabaptistes onely the holy ghost, contrarye to

The scholemen deuide faith into faith formatam acquisitã, aud infusam

Anabaptistes.

Paulles

Paulles sayinge. Faith is of hearinge, hearinge by the worde of God. To say with the Hebionites, that ỹ faith in persecucion ought to be denied and kept in ỹ harte. To say faith is but an opinion which dare not approch to God by callinge vpon, or which wauereth. To deny that faith may be increased, cõtrarye to the parable of the mustarde sede. & many other examples of scriptures. To cal ỹ a true faith which good workes do not folowe as witnesses of the same. To say faith iustifieth not alone, but by the helpe of workes, or that faith principally, and the workes secondarily doe iustifie. Thys errour is sufficiently shaken and confuted by the wordes of Paull, which be, without workes frely. To holde that faith pertaine to ỹ knowledge of Christ, and the workes of charitie to iustification. To say faith can not iustifie, bycause fayth is in ỹ vnderstandinge, & iustice in the will. The solucõ of this errour hangeth of the manyfolde signification of this worde faith, which taken onely for a knowledge is a qualite: But whẽ it is takẽ for an assent of the promise of Christe, so it is not a qualite but a relacion. To graunt that our good workes be accepted of god of themselues, and not for faythes sake. Hebionites

A brefe treatise of faith, taken forth of the fathers, and approued by doctours which confirme the aforsaide doctrine of faith.

## The diffinicion.

Aug. de predesti. sanctorum.

FAyth, sayth S. Augustine, is to thynke with an assent such thinges as perteyne to the chrystē religion. Here thou seest that vnto fayth not onely the knowledge of the hystorie is required, but an assent. Nowe to the chrystē religion perteyne chiefely the promyses of Christ, which beleued make ỹ chrystē religion. The same S. Augustine also sayth: what is fayth but to beleue that thou seest not? But the promyses of Christ bee such thinges as be not sene but conceyued by fayth. Also in hys booke *de fide ad Petrum*. Fayth sayth hee, is the beginning of mans saluacion without which no man can come to the number of the children of God wythout which also all the labour of man is vayne. Lo this place openly testifieth of what fayth Austine speaketh, of that no doubt, whych maketh vs the children of God, and that is which conceyueth the promyses of Christ, & is assured to please God for Christ. If Austyn had ment onely of a knowledge it shulde folowe that al such were forthwith the children of God as know the hystory of Chryst although they be led with no inward mocion of mynde.

Aug. super Ioannem.

Aug. quæsti. 24.

The effectes of fayth by doctours.

Aug. where a stedfast fayth is not there can be no rightuousnesse. For the rightuous liueth by fayth. Also he sayth There is no riches, no treasure, no substaunce of this world greater, then is ỹ catholique fayth, which sa-

ueth

neth sinfull men, lyghtneth the blynde, &c. Also in his booke *de natura et gracia*, he saith If Christ died not freely, ergo al mankynde can not be iustified and redemed from ẏ most iust yre of God. Also in another place, fayth is ẏ first thing ẏ maketh the soule subiect to god, afterwarde it giueth preceptes of liuing, which kept, our hope is confirmed, charitye norished, and that thing beginneth to shyne, which before was onely beleued.

S. Ambrose, O fayth more plentuous and rich then al treasures, more stronge, more sauing then al phisicions. Crisostome also saith. Fayth is a lampe, for as a lampe lyghtneth ẏ house, so fayth the soule. Ambros. de virginitate. Chrisost. super Math.

Causes of fayth by the fathers.

The scolemen make charity ẏ cause of faith, but the doctours & fathers of ẏ church be agaynst it. For S Austine writeth with open wordes, that fayth must go before charitye. Also Gregory sayth: vnlesse faith be first had, we can in no wise atteyne to ẏ spirituall loue, for charitie goeth not before fayth, but fayth before charytie. Aug. de agone. copi. 11. Gregory vpō Ezechiell.

No man can loue the thing that he beleueth not, lykewyse as he cannot hope.

The most ancient fathers be al agreed that fayth is one certaine mociō which loketh vpon ẏ promises of Christ & assēteth to ẏ same. It is but a dreame & a thing forged of scolemen to deuide faith *in fidem formatam in fusam et acquisitam*, with their wicked opinions which they haue added to the same. The partes of faith by doctours.

## Of Iustification. Cap. 23.

Iustification is a free imputation of remission of sinnes in Christ which is purchased by faith to the possessing or receyuing of euerlasting lyfe.

Proofe of this Diffinicion

The firste parte of the diffinicion is certayne and proued by the thirde and fourth chapter to the Romanes, where the Apostle saith. But now without ẏ law ẏ righteousnes of god is manifest. Item they be iustified freely by his grace &c. The inheritaunce is therefore geuen by faith that it may be of grace. Item a reward is not imputed of fauour but of duty. &c. Ephesians. 2. Ye be saued by grace through faith. Now the imputation is free because it is accompted of fauour and not of dutye, lyke as Dauid declareth the blessednes of man, vnto whom God ascribeth righteousnesse without deedes.

Rom. 4.

The addicion of remission of sinnes declareth what is ment by iustification, that is to wyt remission of sinnes. Now Christ is the person for whom such as beleeue are released of their sinnes. Faith is the meane whereby to purchase iustification or forgeuenesse of sinnes because faith agreeth to the promises of Christ accordinge to Paules saying. We iudge therfore that a man is iustified by faith. Euerlasting life is a thing incident to iustification which necessarily foloweth ẏ iustified according to this text. He that beleeueth on him hath euerlastinge lyfe.

Rom. 3

Iohn 17. 3.

Also

Also this. As thou hast geuen him power of euery flesh, so vnto so many as thou hast geuen him he may geue euerlasting lyfe.

The causes of iustification be, the free allowance imputation through the mercy and fauour of God, and faith the obtainer of mercy. These causes are very fairely seene & beholden in the example of Abraham that was iustified vnto whom forasmuth as he gaue credit to the mercy, righteousnesse was accompted. These causes thapostle lacketh as contraries against duty, reward and merite, which things the schole men dreame to be causes of iustification. Against whom and against their predecessors the Pelagians S. Augustine disputeth very sharply, prouinge with many argumentes that grace is not geuen for our merites. Doubtles faith is the cause of iustification, not because it is a qualite or worke in vs, but because it receiueth the mercy promised in Christ. Causes. Romans 4. August. de natura et gracia.

Iustification wherof we treat here, is not deuided into partes. For we speake here of iustification that is of valour before God, and that standeth in remission of sinnes in the conscience. The iustice of the law appertaineth to an other place, which onely serued in the policy of Moses. Also the iustice of reason pertepneth not to this place which is wrought of reason by the fulfilling of honest workes. No partes of iustification.

The proper effects of iustification be remission of sins, for herevnto we be iustified, that we

we myght receiue remission of sinnes. Also
Effectes or workes of iustificacio tranquility or peace of conscience bycause of the release of sinnes. For being iustified by fayth, we are at peace with God. Also to bee
Rom 5 a sure we please God, and that we be the chyldren of god. To knowe that the holy Ghost is giuen vs. To knowe we haue and shall haue euerlasting lyfe. To be certeynely perswaded that god regardeth vs. These and semblable effectes or workes of iustification apeare openly in ℣ Romains. For if we haue peace when wee be iustified by faith through our Lorde Jesus Christ, we cannot be but certeynly perswaded that wee haue God our mercifull & good Lorde, ℣ we please god, ℣ we be the sonnes of god, that god careth for vs, not onely in time of welth but also in our very trouble and affliction. And therefore it
Rom 5 a. foloweth in the same chapiter, we reioyse in hope of the glory of god.

Neyther doe we so onely, but also we glory in tribulacion. For we knowe that tribulacion bringeth pacience, pacience, triall, triall bringeth hope, & hope maketh not ashamed, that is to say, is not confounded or doubteth, bycause the loue of god is shed abrode in our hartes by the holy ghost, which is gyuen vnto vs &c. Item a lytle before, but God setteth forth his loue that he hath to vs forasmuch as whyle wee were yet sinners Christ dyed for vs, much more then nowe sith we are iustified in his bloud, we shalbe saued from wrath through him. For if when we

were

were sinners we were made at one with god by the death of his sonne, much more nowe when we be made at one shalbe preserued by his lyfe. Finally it is nowe the lowest effect of iustification to worke well. For we be iustified to do good workes, as witnesseth Paul to the Ephesians saying: By grace are ye made safe through faith, and that not of your selues, for it is the gift of God and commeth not of workes lest any man shoulde boast him selfe. For we be his workmanship created in Christ Iesu vnto good workes. Undoubtedli it were very profitable to drive this effect full oft into ỳ eares of ỳ hearers of gods worde, lest they be made idle & careles, not declaring with any good workes that they be iustified. Truely our good workes please god, bicause they be done of the iustified which concyue Christ by fayth, which Christ onely reconcileth vs to the father, and causeth that our workes please god. Ephe 2 b.

Contraryes to iustification.

Contraryes to iustification be these. To saye with the scolemen, iustification signifyeth in vs a quality or vertue, or *Infusionem habitus*. To say iustificatyō is particuler. To say the causes of iustification be our merites, workes, or worthynesse. To say with ỳ Pelagians, iustification is gyuen of our merits, and of nature. To say with the scolemen, ỳ men deserue iustification *ex merito congruo or condigno*. To say men deserue iustification *actu elicito*, doing that lyeth in them.

Meritum congruum & cõdignũ Scholemen

That is to say, when reason being sorry for the

the synne, fetcheth out an acte of louing god or worketh well. To defende wyth the scolemen and Philosophers the rightuousnesse of reason agaynst the rightuousnesse of fayth, and to graunt wyth them that we bee recounted rightuous before GOD, for the rightuousnesse of reason. To saye the fathers were iustified by the lawe of nature, & Iewes by the law of Moses, & we christen men be iustified by the lawe of the gospell. To graunt that the iustification of reason of Moses, and of the gospell, do nothing differ. To graunt that contrition and charitie, is ynough to get iustification.

Philosophers.

To interprete scripture falsely where it sayeth wee be iustified by fayth, that is as certaine lewde persons do interprete by the whole doctrine of the christen religion and so consequenly by the law.

To say that the conscience may be otherwise pacified then by free iustification. To denye free iustification by gods imputation, contrary to the fourth chapter of Paule to the Romanes. To glory of iustification and neuertheisse to vtter no good workes. To say iustification can stand or endure without the sequell of good works. To denie that the preaching of iustification without the finall effecte of good woorkes, is roote of all mischiefe.

Roma 5 a

## Of Hope Capi xxiiii

HOpe is a certaine vndoubted awaytinge of the beleued saluacion which is not sene, throughe pacience in fayth. Diffinicion

By hope sayth Paulle, we be saued, but hope if it be sene, is not hope, for that a man seeth why should he hope the same, but if the thing which we se not, we hope, then do we with pacience abyde for it Probacion of the Diffinicion Rom 8d.

These wordes of the apostle be a sufficyente proue of this diffinycyon, by which we will that such as haue beleued the saluacion set forth in CHRISTE, should not doubt, but certainly hoope and abyde as a thinge inuisible wyth the fleshely eyes, and that by pacyence. I added (in fayth) that thou shouldest not thincke that hoope can stande without fayth, for they be thynges annexed, and the one can not be seuered from the other, in so much that scripture confoundeth many tymes fayth and hoope to gether, as Psalmes. lxxvii. the Prophet sayth. The children that shall be borne shall shewe theyre children that they may put in GOD theyr hope. I praye you what other thynge here is hoope then fayth.

This

This alliaunce of fayth and hope is very
Heb 11 a well expressed in the Epistle to the Ebrues,
where fayth is defined to be a sure confidēce
of things not hoped for, and a substaunce of
thinges not sene. I added furthermore in the
diffinicion these wordes (certayne and vn-
doubted) to take away the opinion of suche
tryflers as thincke that hope maye stande
with a wauering mynde. For lyke as fayth
cannot be with doubting, as clearely appeare
by the wordes of Paull, in the example of A-
braham: So lykewyse neyther hope can bee
with doubting. For hoping is a sure perswa-
sion that thou shalte receyue those thinges,
which thou hast by the worde conceiued, by
fayth promysed vnto thee.
Finally vnder the worde of saluation, I cō-
prysse all those thinges which be promysed to
such as beleue in the worde whether they be
spirituall or corporall goods, aswell in thys
lyfe, as after this lyfe: All which thinges
hope abydeth loketh for in fayth certeyne and
not doubting.

The causes of hope be the holy ghost and
The causes of hope. fayth. The holy ghost is cause forasmuch as
it is his gyft, and hee gendreth it in vs wyt-
nessing Paull. Hope is not ashamed, bycause
the loue of god is shed abrode in our hartes
Rom 5 a by ỹ holy ghost. Moreouer ỹ holi ghost is the
Rom 8 d cause of hope, forasmuch as he helpeth our
hope. For the Apostle after he hath finished
the argument that he maketh of hope out of
the formall cause of saluation, forthwith hee
addeth

addeth lykewyse also the spirite helpeth our infirmyties. I make fayth the cause of hope, bycause of the great affinity betwene them. Fayth beleueth, hope abydeth and wayteth for the things beleued, for then we hope that God wyll gyue vs such thinges as hee hath promysed vnto vs by hys worde when with a fayth we conceiue God and know that he is mercyfull vnto vs in Christ.

The obiect or matter wherypō hope worketh, is the promyse of Gods mercy in all thinges promysed. The prouoking cause to hope is the commaundemēt of god, psalmus 4. Offer ye a sacryfice of rightuousnesse, and hope ye in the Lorde. Item. Psal. Exlvi.

The Lorde is very well pleased with such as feare hym, and in them which hope vpon his mercy.

There be na partes of hope of which we here speake. For it is in a certayne motyon or affection of mynde, which abydeth with a sure trust for the thinges promysed by the worde, yet neuertheleſſe hope hath an eye as well to ẏ corporall as to ẏ spirituall promise, in that we certaynly hope and beleue that we be the children of God, that God will keepe vs in fayth, that he wyll kepe all his promysses, and gyue vs after this lyfe, lyfe euerlasting Also that he wyll worysh defende & saue vs from all euils and perylls. No partes of hope.

The effectes of hope chiefly sprynge of the thinges promysed and beleued by fayth. And bycause fayth, iustificacion and hope be knit The effectes of hope.

togither the one to the other, they borowe diuers effectes and worckes eyther of other. Nowe the promyses be of two sondry things towardes which hope also extendeth it selfe, and therfore also double effectes of hope may be gathered, some be gathered of the promise of thynges spirituall, and other some of the promyse of thinges temporall. Effectes proceading of ỹ promyse of spirituall things may be these. Certeynly to hope and be assured ỹ our sinnes be relcased in Christ. Certeynely to hope that we be the sonnes of God.

To hope certeynely that GOD is mercyfull vnto vs. To hope verely that God wyll preserue vs in fayth, ỹ he will encrease it vnto vs and furnish the same with spirituall gyftes: with sure hope to looke after this lyfe for lyfe euerlasting. Therfore Paull and the rest of the apostles, yea, and Christ hymselfe going about to comforte the godly parsons agaynst the slaunderers of the crosse bleth none other argument then that is taken forth of the hope of the lyfe to come. He that shall contynue (sayth Christ) vntyll the ende shalbe saued. Paule lykewyse sayeth, we bee saued by hope. Also euery creature loketh for delyueraunce.

Rom 8 c.

Item to the Phylippians hee sayeth: Our conuersation is in heauen from whence also wee looke for a sauiour. To bee shorte, godly parsons can haue no greater solace in all their afflictions then the hope of the lyfe to come.

Phil 3.

The

The worke also and effect of hope, is to stey the godly persons that they doe not strynke from the trouth accordynge to the Psalme. Hye that trusteth in the Lorde, as the mount of Syon, shall not bee removed for euer.

Item not to make ashamed accordinge to Paules saying: Hope maketh not ashamed, that is, it suffreth not a man to perysshe, ne the conscience to doubt of the promyse or fauour of God. Psal 16; Rom 5 a]

In tribulation to lyft vp the conscience that it fall not into dyspayre, but rather glory in the Crosse of Christ, accordyng to Paules saying, wee glory in the hope of the prayse that shall bee gyuen of GOD, neyther doe we so onely, but also wee glory in trybulatiō. To make vs in aduersitie cast our trust vpon the Lorde onely, accordinge to the saying of the Prophete, vnder the shadowe of the wynges I shall trust. Rom 5 a]

To make men immortall, accordinge to the sayinge of the wyse man, the hope of the holy persons is full of immortality. To indue vs with ỹ true feare of God. For they sayth the Prophet, that feare the Lorde, shal trust in him. To be a sure sygne of saluation. Romanorum. 4. By hope we bee saued. To make vs blessed, for blessed is he, sayeth Dauid, whych trusteth in him. To make vs feare the malyce of men, Psalmus. 55. I shall trust in god, and shall not feare what man doe vnto me. Howe ỹ effectes of hope proceding of the promyse of temporal thynges be these. Psal. 56; Sap 3. Psal 33.

To hope surely that God will tender vs.
To hope surely that God will gouerne vs.
To hope surely that God will defende vs agaynst al euils as well inwarde as outwarde.
Semblable effects be yet many in scriptures, and they arise for the most part of the promises annexed to the first commaundemente wherin God promiseth to be our God.

Contraries to hope & heresies. Thomas de Aquino.

Contraries to hope be these. To say hope is of thinges presente, against Paull Romanorum. viii. Hope if it be seue is not hope. To define with Thomas the schole man, to be a certane expectacion of the blesse to come, commynge of grace and our merites, which diffinicion is contrarye to it selfe. for if hope be a sure expectacion, Ergo it can not be of our merites, for they can neuer make hope to be sure. Also if it be of grace, then is it not of our merites. Item to say hope can stande without faith. To say hope can stande with doubtinge, against the nature of true faith, which is the cause of hope. To graunt that true and certaine hope is our owne proper worke. To denye that the proper busines of hope is vpon the promise of Gods mercy.

Scholemen

To say with Thomas the scholeman that hope can not stande without our merytes, & that if the merites be away, it is not hope, but a presumcion. To say hope is no commaundement of god. This errour maketh men slouthfull and negligent in hope. To say hope can stande without the true feare of God, against the prophet: They that feare

the

ℓ lord ſhal truſte in him. To ſay ℓ hope iuſtifieth, becauſe in ſcriptures hope and faith be confounded. I graunt they be confounded, but yet with ſuch a differẽce ℓ faith remayneth as cauſe of hope, and wherunto the ſcripture imputeth iuſtificacion, but hope is the effect, and a thinge annexed vnto faith. To ſay the hope of the wicked ſhall once be proffitable and auayleable vnto them, contrarye to the ſayinge of the wiſe man. The hope of the wicked ſhall perysh. Alſo in the bookes of wiſedome, it is writtẽ. The hope of the vngodly is like a drie thiſtle floure, ℓ is blowen away with the winde, it is like thinne froth that is ſcatred abrode with the winde, and like the ſmoke which is diſperſed here and there with winde, and as the remembrance of a ſtraunger that tarieth for a daye, and then departeth &c. Prou. 10 Sapi 10.

Of loue towardes god. Capi.

LOue towardes God, is wherby we loue him againe, which firſt loued vs in his ſonne. Diffinicion

Iohn in his Epiſtle alloweth this diffinicion with theſe wordes. We loue God becauſe he loued vs, and ſent his ſonne to be a ſacrifice for our ſinnes. Probacion 1 Iohn 4 b

The cauſe of our loue towardes GOD be theſe, the holy ghoſt whoſe gift it is, and which moueth the harte to loue God. Item the loue of God with which God loued vs Cauſes.

first, and also faith, which conceiued and knoweth the loue of God towards vs which knowen forthwith springeth vp our loue towardes God.

No partes, This loue is not deuided in partes, for it is one certaine motion or zele towardes god, wherby God is loued for him selfe as sainte Augustine sayth.

The effects or workes of loue. These effectes of this loue be knowen by the seconde commaundement, which treateth of the outward worshippe of God, engendred of our greate zeale, charite & loue that we beare towardes God, which of it selfe pertaineth to the first commaundement, wherin is required also the loueing GOD as an inwarde worship. For beside faith, feare also and loue be referred to the first commaundemente: So then ẏ effectes of loue towardes God be these: To feare GOD, for feare, faith and loue, be thinges knit together, and can not well be plucked one from another. But this effecte procedeth onely of the first commaundement. The rest that folow come forth of the seconde commaundemente for the moste parte. Item not to abuse the name of God. Desirously to beare ẏ word of God. To call on God in necessitie. To aske helpe of GOD. To preach his worde. To confesse his name. To render thankes to God. To obey God. To worship, to magnifie, to praise, to glorifie GOD. Also to be a signe of the knowledge of God, accordinge to the sayinge of Ihon: whosoeuer loueth is borne

a John 4.

of

of GOD, and knoweth God. To worke ẏ loue of the neyghbourc, for he that loueth GOD of his owne accorde also wil loue his neighbour. To be a signe ẏ we haue faith. For whersoeuer the loue of god, the effecte is, their must nedes be also faith the cause. wherfore these & semblable effectes towardes God, belonge to such onely as beleue, and haue alredye receiued and knowen God by fayth, and which already haue felt the mercy and loue of god. Iosue after a longe rehersal of the benefites of gods mercy and loue sterreth ẏ people againe on their behalfe to loue god: So we reade ẏ Dauid wt his whol hart praised & loued him that had made him, and therfore he brasteth forth into loue, praises & thankesgeuing: So also S Paul, beinge assured of ẏ loue of god towarde him, hopeth againe ẏ he shal vainquishe all euils. For he saith: in all these things we ouercome strōgly through his helpe ẏ loued vs, for I am sure, ẏ neither death, neither life, neither angels, neither rule, neither power, neither thinges present, neither things to cōe, neither heigth, neither loweth, neither any other ceature, shalbe able to seuer vs from ẏ loue of god, which is in Christ Iesu our lorde. Contraries to ẏ loue towards god be these. To say our loue towards god goeth before his loue towards vs. For so some mē wil, ẏ we should begin at our loue, so ẏ we be louinge, might againe be loued of him. To say ẏ charite can stād wout faith or knowledg of god goīg be-

Iosu 23.

Eccl 57 b.

Rom 8 g.

Contraries to the loue towardes God.

To say our loue towardes God aryseth whē we begynne to doe well, although as yet we haue not fayth. To deny the holy ghost to be cause of our loue towardes God. To say god ought to be loued of vs for any other thinge then for himselfe, that is, for the loue wherewith he first loued vs. Forasmuch as ẏ loue of god is the cause prouoking vs to loue him agayne. To graunt that our loue or charity towards god iustifieth vs, contrary to scripture, which assigneth iustification onelye to fayth, as proper cause of the same. To say ẏ in this worlde we may haue so great loue towardes God, as shall be sufficient to be pledged and layed to the iudgement of God for our sinnes. To say our loue towardes God may stande with distrust or feare, contrary to the place of Iohn the first Epistle where he sayth. Feare is not in loue, but perfect loue casteth out all feare. For feare hath vexaciō, he that feareth not is perfect in loue.

1 Iohn 4 b Undoubtedly this feare may wel be called a seruile feare, bycause it is not couplyd with fayth. To say the loue towardes God is the execution of the lawe, and therfore iustifieth. To which errour I answere. Albeit loue towardes God is the execution of the lawe, it foloweth not therefore it is in our power to fulfill thys loue in such sorte that it may satisfie the lawe.

Of loue towardes the neyghbour. ca. xxvi.

Loue

Loue towardes the neighbour is wherby the neighboure is holpen by the cõmaundement of God and which is the fruit, handemayde or alye to faythe, which cannot bee awaye where true faith is presẽt. Diffinicio

That the neyghbour is to be holpen by gods commaundement, the very tables of the ten commaundementes, proue sufficiently. Propacion

And agayne howe greatly God is pleased with thys loue of the neyghboure, of whych he hath also giuen commaundement, it maye be esteemed by this, that oftentymes in scripture God preferreth it before his owne honour as by his prophet Esay he declareth expresly vnto vs saying. Offer me no more oblacions, for it is but lost labour, I abhorre your incense. &c. Cease from doing of euyls and violence, learne to doe right, apply your selues to equitie, delyuer the oppressed, helpe the fatherlesse to his right, defende the wyddowe. Also the same prophet: Beholde when ye fast your lust remayneth styll. For ye doe no lesse violence to your betters. &c. Esay 1 d.

Shoulde that be called fasting, or a day that pleaseth the Lorde. This fasting saieth the Lorde pleaseth not me, tyll the tyme be thou lose him out of bondage that is in thy daunger, tyll thou breake the othe of wicked bargains, tyll thou let the oppressed go fre, and take from them all maner of burthens. Dele Esay 1 d. Esay 58 d.

thy bread to the hongry, and bringe the poore fatherlesse home into thy house, when thou seest the naked, couer him &c. To this accordeth Christ saying: wherfore, when thou offerest thy gyft at the aultare, and there remembrest ỹ thy brother hath ought agaynst thee, leaue there thy offring before the autter, and goe thy waye, be first made at one wyth thy brother, and then come and offer thy gift. Mat 5 d.

Rom 14 d workemen or iusticiaries be such as will be iustified by their workes.

Nowe that loue is the frute, handemayde, and alley of fayth, it is playne by the mutuall & necessary cleauing togither with whych causes & effects be coupled with in thẽselues. Also bycause loue pleaseth not God without fayth which onely causeth our workes to be well taken with God, accordinge to Paule, whatsoeuer is not of fayth is sinne. Also it is impossible to please god without fayth. Now it is not all one thyng with the christians and wyth the heathens, whose good workes these vnshamefaste workemen doe obiect agaynst vs, for the heathen persons haue workes of charytie wythout fayth, ỹ christen men wyth out faith, but howe much the charytie of the christiãs differ frõ charity of ỹ heathẽs, declareth sufficietly Christ, wher he descerneth the loue of ỹ gentyles or infidels from ỹ loue of the christen beleuers, which pleaseth God. For we cannot loue according to the example of the heauenly father, that we may be hys children and perfect persons, vnlesse we haue fayth, which getteth Christ, who afterward geueth the holy Ghoste, hee finally maketh Mat 5 c.

by

(by renuing our harts and creating in them newe motions) vs apte and mete to perfourme such loue as pleaseth god, and which maketh vs his sons and perfect like as he is perfect. 1 Cor 13.

Finally ✝ loue to the presence of fayth is alwayes required this text of Paulo teacheth. Iac 2.

Although I had all fayth so that I could moue mountaynes out of their places & yet had not charity I were nothing. Also this of Iames. Fayth without workes is dead. Many examples also in scripture bee set forth which declare charity necessarye to folowe fayth. The wyse men come from the east to Christ they worshyp him. This is a worcke of fayth. They open their treasures and offer vnto him gifftes, golde, frankensence & myrre, this is a worcke of charity or loue. Also after that Peters wyues mother was restored again by Christ vnto hir health (which thing coulde not be done without fayth) she began to mynyster and to serue Christ and his disciples. which thing proceedeth of loue. Mat 8 b. Mar 1 c. Luc 4 c.

The causes of loue towardes the neyghbour be the holy ghost and fayth.

The holy ghoste, bycause it is hys gyfte, for he causeth loue to procede of a pure hart, good conscience and fayth vnfayned. For of this loue we meane here. 1 Cor 13.

Furthermore healing or saluation is the gyfte of the holye Ghoste, and therefore also charytie towardes the neyghbour is the gyfte of the holy Ghost. For all gyftes be gyuē to the vse and behoue of the neyghbour, which

which by a generall terme charitye cōpriseth.

Fayth is cause of loue towardes ẏ neighbour in that it feleth Chryst who being felte and gotten by fayth, giueth the holy ghost, he createth in vs newe motions of hart meete & apte to exercyse the true charity that pleaseth God. To these two causes may be added also the loue that we beare to God. For he that loueth God, cannot but loue his neyghbour: Also a prouoking cause to ẏ loue of ẏ neyghboure, is that we knowe it to be the cōmaundement of GOD according to the saying of Chryst: I gyue vnto you a newe commaundement that ye loue togither. Also his dyscyple Iohn testifieth the same saying: this is hys commaundement that we beleue on hys sonne Iesus Christ, and loue one an other as he gaue commaundement. Sainct Augustine vpon the sayde place of Christ. I giue you a newe commaundement, writeth thus. He that loueth GOD, cannot despyse the commaundement that he shoulde loue his neyghbour. Also Gregory wryteth: bycause therbe 2. cōmaundementes of charity, ẏ one of god, the other of ẏ neyghbour, by the loue of god is gendred the loue of the neyghbour, and by the loue of the neighbour is nourished ẏ loue of God. And he that regardeth not to loue god, ẏ same cannot perfectly loue his neighbour. The formall cause of louing ẏ neighbour is set forth vnto vs by Christ, wher he wylleth vs to declare the workes of charitie vpon our neyghbour, without any respect of

Iohn 13
1 Iohn 18

Greg lib. 7. morall

Math. 5.
Lu. 6. d.

the

the circumstaunces, as of the tyme, person, place, and such lyke, according to ỹ example of the heauenly father, which maketh hys sonne to ryse on the euyll, and on the good, ỹ is to say, which indefferently disparseth his benefytes vpon all, neyther loketh hee for kyndnesse or their behalfes to whom he doe good vnto. This cause of the true loue is also expressed by Paule wher he sayth, ỹ thende of the commaundement is loue that cõmeth of a pure harte, of a good conscience and of faith vnfayned. 1. Tim.

One single thing is this loue that we now treat of, euen a zeale towarde the neyghbour comming of a pure hart, with a testimony or declaracion of outwarde workes. Agaynst this scripture setteth feyned loue forbydden to the godly, which is done without fayth & fyring of holy ghost and appropriate to dissemblers or hypocrites, which though it outwardly glysterth wyth glorious workes, yet wythout fayth it pleaseth not God. Partes

An heape of theffectes herof reciteth Paull 1. Corinthi. 13. and Roma 12. that is to wytt these: To be patient, louing, not enuyous, not foule mouthed, not hault, not presumptuous, seking his own, not redy to anger, not thynking euyll, not reioysing in wyckednes, but ioying in the trouth, bearing all thinges, beleuing all things, hoping al things. Item to edyfie and profit the neyghbour. 1. Corin. 8. To rule al giftes. 1. Corin. 12. Howe forth of the 12. Chapter to the Romaynes. be take Effectes or ofnces of this charity

these

these workes. To preuent one an other in giuing honour. To helpe the necessities of the godly. To be ready to harbour. To speake well of persecuters. To ioye with them that ioye. To wepe with them that wepe. To laye downe the hault minde. To make himselfe egall with the of the lower sorte. Not to reacquite euil for euill. These effects and semblable may be generally comprised vnder ỳ text
Rom 10. of Paule. Charitye worketh not euill.
Gal 6 2. To the foresayd workes, these also maye be added. To accomplysh the lawe of Chryst, I meane of louing the neyghbour. To
1 Iohn 2. couer a multytude of sinnes. 1. Peter. 4. To be a taken of light receyued. For he ỳ sayth he is in lyght (sayth S. Iohn) and hateth hys brother, is yet darkenes, but hee that loueth his brother continueth in light. To be a witIac 2 c nesse of true fayth. For charytie as effect wytnesseth of fayth the true cause. To be a signe of iustification receiued. For to thys purpose we be iustified that wee shoulde doe
Iac 2 e. good workes, vnder which be comprysed also the workes of charytie. Of thys effect speaketh Iames, where he sayeth. Can hys fayth saue hym? As who shoulde say, iustification cannot stande ne endure where the effectes of fayth be lacking.

Now al these saide effectes of charity must be directed to ỳ forme aforesaide, of which I spake in ỳ causes of charity, ỳ is to wit to exercise the according to the example of the heauenly father not onely vpon the christien persons (which neuertheless ought chiefly to be

done

done according to Paule whych sayeth: While we haue tyme let vs worke good towards all men, but in speciall towards thē which are of the houshoulde of sayth) but rather indifferently vpon good and euill without al maner respect. The worke bycause it exerciseth not the workes of charity and loue, according to Gala 6
the example of the heauenly father, therfore it neuer loueth truely so that ỳ loue of it can please god. Contrarywes to charite towardes the neyghbour be these. To graunt the loue of the neyghbour is not a gift of the holye Contrarie
ghost. To say sayth springeth of charity, and not charytie of sayth. To say the true loue of the neyghbour may stand without sayth. To say loue of ỳ neyghbour pleaseth god without sayth. To holde ỳ the workes of charyty which good mē do, differ nothing frō ỳ workes of charity which the euill men and hipocrits doe. I answere. They differ nothing as pertayning to the outward sight, but as pertayninge to the causes of whych the workes of eyther procede, they doe not a lytle differ also in the acceptaunce of God, in that God alloweth the one and disalloweth the other. To say that the true loue of the neyghbour which procedeth of a pure hart, good cōscīēce and faith vnfayned, is our owne worke. To hold ỳ the loue of ỳ neighbour springeth not so greatly of faith as of a cōtinual vse & custōablnes like as ỳ other vertues do, as by ofttimes doīg iustly we be made iust persōs, & oftē doing wel we be made good. So ỳ often louing we get vs an habite or hauour of loue.

This

This errour in thinges ciuill is to be borne, but in the charytie or loue of the neyghbour it is a mischeuous errour, forasmuch as it vterly ouerwhelmeth the causes of loue towardes the neyghbour.

To say a respect is to be had of the circumstaunces, as of the places, parsons, tyme and so forth, and that thou see vpon whom thou extendest thy charytie, whether vpon thy frendes or enymyes, Chriſtens or not Chriſtens. This errour is contrary to ẏ forme of loue towardes ẏ neyghbour, whych ought to be directed accordyng to the example of ẏ heauenly father, as before is sayde. They be heathen sayinges that byd vs haue discrecion and respect in the exercyse of charytable workes. Item to saye chatytie is a gyfte of nature, and is therefore in our powers to exercyse a perfect loue and charytie. To which errour I make this answere,

Mat. 5. g Luc 6 c

Albeit it be the lawe of nature to loue thy neyghbour, yet it foloweth not that ẏ perfect and ful executiō of the same is in our powers nowe after the fall of Adam. For who dare at this day glory that such charytie is in vs as proceedeth of a pure harte, good conscience, and fayth vnfayned. Item to say ẏ charitie towardes the neyghbour is perfect, so that the outward dedes be present, although pure affections and consentinge to the outwarde dedes be not there. This errour is agaynst the forme of charytie that Paule prescribeth where he sayth, that charytie or loue is the

1 Tim. b.

ende

ende of the commaundement comming of a pure hart, of a good conscience and of fayth vnfayned.

To holde that charytie or loue towardes ỹ neyghbour doe iustifie, because Paule calleth it the ende of the commaundement. This error is soone answered, for I graunt that charytie is the ende of the commaundement, of which thinges no man doubteth. But the controuersy and question at this dayes is, whether that charity which is the ende of the cõmaundement be in our powers so that wee can execute the same perfectly that is, of a pure hart, good conscience, & vnfayned faith, which perfect execution of the lawe of charytie, forasmuch as it is not in our powers, as euery mans conscience can beare witnesse, surely our charytie cannot iustifie, which neuertheleſſe shoulde in dede iustifie vs if wee were able truely and perfectly to accomplyſh and performe the same. 1 Tim 1 b

And therefore Christ because he performed it of a pure hart good conscience and fayth vnfayned dyd satisfie the lawe concerning charytie euen to rightuousnesse. Moreouer these reasons ensuing doe proue that the charity of the neyghbour iustifieth not.

Reasons that charitie iustifieth not

1 Charytie is the effect of fayth, ergo it can not runne before the cause. Therefore fayth iustifieth, and not charytie.

2 The obiect of fayth, that is to say, ỹ matter whereupon faith worketh, is the mercy or grace promysed, but the obiect of charytie is

the neyghbour. Ergo charitie bycause of the contrary obiectes cannot iustifie.

3 Sainct Paule where as in the epistle to the Romains and also to the Corinthians he reckeneth vp in a maner all the effectes of charytie, yet maketh he no mencion of iustification, which the papystes appoynt vnto charitie as hir proper effectes, ergo &c.

4 The proper ende of the workes of charity is that good men by them shoulde declare to the worlde that they be iustified, and for ẏ franke and free iustification should agayne on theyr behalfe shewe themselues louinge and thankefull, Ergo the ende of charytie cannot be iustification.

It is also contrary to this doctrine: To maynteyne that the true fayth can stande or endure wythout charytie, whych erroure is very strong impugned of Iohn, in his epistle. To say the loue of the neyghbour doth iustifie lesse principally, & fayth more principally.

1 Ioh 12 b

## Of good vvorkes
## Cap. 27.

Diffinicion

GOod woorkes which GOD hath commaunded in the decalogie or x. commaundements, conteining the true worship of god, set forth to gloryfie God, and spread his glorye abrode, and that by them such as beleue not, myght bee allured to receyue the worde and prayse God.

That good workes be onely the precepts of the decalogie or ten commaundemētes, no

man

man can deny, as well bycause the decalogye is the ordinaunce of GOD, as bycause vnto it all good workes which please God, maye be reduced. And forasmuch as there be of the decalogy two tables, the first teaching what we owe properly to GOD, the seconde what to our neyghbour, therefore of necessitie there be two maner of workes, some be spirituall towardes God, and some outwarde and politique towardes the neyghbour, these without the spirituall be nothing worth, ne pleasaunt to God. For the spirituall commaundementes of the former table, be the causes for whiche the outwarde and ciuill worke towardes the neyghbour do please God, according to that of Paule, whatsoeuer is not of fayth is sinne, wherefore it agreeth very well to say as the papistes saye, that onely the ciuill or outwarde workes bee good workes fitthens the same for the displeasaunce in the eyes of god be vnacceptable and vnthankeful vnlesse fayth be ioyned therevnto, which onely maketh our workes well taken of GOD. Nowe the preceptes of the decalogie or ten commaundementes bee called good workes not bycause they iustifie, but bycause they be done of the good, and of such as be iustified, and bycause god hath ordeyned them. Certes the ten commaundementes conteyne the true worshipp of god bycause they teach aswell the inward as the outwarde worshipp of god, and bycause they be onely acceptable to god,

Profe of this Diffinicion.

Rom. 14. papistes.

why the preceptes of the decalogie be called good workes.

The preceptes of men in the mater of religiō

we call not good workes bicause they teach not the true worship of God: wherfore also the prophet Esay damneth humaine ordinaũces as to be takẽ for ẏ true worship of God where he sayth. This people approcheth vnto me with their mouth & worship me with their lippes, but their hart is far from me, but they worship me in vaine, techinge doctrines the commaundementes of men. The reason hereof is bycause mens ordinaũces be not ẏ true worship of God, which neuertheles the ypocrites helde for the true worship of God, contrarie to the tables. And for this false worshipes sake which is appoynted by the comaundementes and workes of men euẽ sithens the beginninge of ẏ world ther haue benne debate betwene the godly and vngodly persons. Thys false worship of God was ẏ cause why Abell was slaine which with faith offered his sacrifices wheras Cain did hange in the outwarde sacrifice and worke onely. Also al the prophetes for this false worships sake suffered persecucion.

Esay 9 d. Mat 15 b. Mar 6 a.

Cene 4 b.

For they called awaye the children of Israell from mens ordinaunces and from the vntrue worshipe of God vnto the preceptes of God, and vnto his true worship. Therfore also at this day it is no merueyle thought we can not be allowed ne broked amongs these iustifiers of workes in that we call them awaye from the vntrue worship of god which they set vp of their owne authorite without Gods worde.

But

But leaſt ſome of them woulde ſay that the decalogie or tables of Moſes pertaine not to vs chriſtē men, but that the workes deuiſed by the bishops of Rome haue ſucceded in their ſtede to the true ſeruice & worſhip of God, let thē heare what Chriſt ſaith. I came not (ſaith he) to loſe the lawe, that is, to teache other workes cōmaunded in the lawe, or any other worſhip of God, but to fulfill the lawe. Also when he was demaunded of a yonge mā concerninge good workes neceſſary for the obteininge of euerlastinge life, he aunſwered of workes cōmanded by the lawe which teacheth the true worſhip of God forasmuch as it requireth faith, feare, and loue of god, as an inwarde & ſpirituall worſhip like as god him ſelfe is a ſpirite. The effectes of good workes be euery where ſet forth in the ſcripture. Eſay ſaith we be the plantinge of the Lorde, to glorifie God. Also ỳ prophet ſaith: Offer to God the ſacrifice of prayſe and cal on me and thou ſhalt glorifie mee. Also the apoſtle Peter ſaith: Derely beloued I beſech you as ſtrungers and pylgrims abſtaine from fleſhely luſtes which fight againſt the ſoule, and ſe ye haue honeſt converſacion amonges the heathen that they which backbite you as euill doers, may ſe your good workes and prayſe god in the daye of viſitacion. Finally. Chriſt ſaith, ſo let your light ſhine before men that they may ſe your good workes, and glorifie your father which is in heauen.

The aunſwere to an obiection that might be made

Mat 5 b.

Mat 22.

Pſal 40 c. 1 Per 2 c.

Mat 5 b.

The cauſes of good workes be the holy

ghost and faith. To these may be added also the loue towards god. For he that with faith knoweth & loueth god without doubt also will feare god, will magnifie his name, will gladly heare and learne his worde, will loue his neighbour, and in his neede helpe him.

Causes of good workes.

The holy ghost is cause of good workes forasmuch as he moueth ẏ harts to good works and gendreth in them newe mocions conueniente to the doinge of good workes that please god. Fayth is the cause of good workes, bicause before faith our works be not wel takē of God. For faith gitteth vnto it Christ for whose onely sake our workes doe please god. And Christ thus gottē by faith geueth the holy ghost the renewer of our harts to make our workes acceyted of god; for this cause good workes be called of Paull the workes of the spirite. Melanchton in his common places reherseth iiii. prouokinge causes to good workes. Necessitie, bicause faith ought to euercase in vs with continuall exercises in praier, in repentaunces, in tribulacions. Dignitie, bycause our good works although they haue much imperfection in them yet they perteine to the glory of God, and therfore in scripture they be called sacrifices of prayse. Authoritie, bycause the holy ghost is the authour and worker of them, and whose gyft they be, with which also he adourneth ẏ church, to thintent the glory of God might be the further spred abrode and knowē. Rewardes, bycause vnto good workes in the

Gala 2 c.

Gala 5 c q

Inuitatorions or prouokinge.

god=

godly parsons aswell spirituall as corporall rewardes be set forth and promised.

The formall cause of good workes is fetched forth of faith without which our good workes, neither can be truly done neither do please god. Christ in Mathew prescribeth a forme of exercisinge good works & which the neighboure is holpen, accordinge to the example of the heauenly father, be you mercyfull euen as your father is mercifull. Accordinge to the diuersitie and sundrines of good workes, some may be called of ye first table, which do execute the true worship of God as well inwarde as outwarde, some be of the second table which do execut outward and temporall workes towardes the neighbour. But these cā not perfectly be done one lesse the workes of the first table go before. The finall effectes of good workes, & principall be these

The formall causes of good workes is Mat 5 Luc 6.

Partes. of good workes.

Effectes

To raise vp, to exercise, to confirme faith, for without the exercyse of workes, faith can not stande. Heyther pertaine such places of scripture, as prouoke vs to go forwarde in good workes, as Paull to the Philippians.

This I desire that your loue may increase more and more in knowledge and in all vnderstandinge &c. Likewise to the Colloss. he writeth. Being fruitfull in all good workes. Item to the Gallathians, he saith: Let vs not be wery of well doinge. Item neither horemongers, neither worshyppers of images &c. shall inherite the kingdome of God.

Which places and semblable declared, that
1 Tim 6. faith can not endure without workes, wher-
fore lyke as with euyll works faith is quen-
ched, so vndoubtedly with good works it is
stirred by, exercised, and confirmed. To be a
signe of iustification receiued. For this pur-
pose we be iustified, wee shoulde worke well,
as testifieth the whole sixth Chapter to the
Romaines whereof the summe is, that now
sithens we be iustified by faith, wee should
worke wel. To geue thanks to good works,
for the benefits receiued in Christ, for which
2 Pet 7. cause also they be called sacrifices of laude.
Mat 5 To stirre other to beleue the gospel, and glo-
ryfie God. To glorysi god, for as recordeth ẏ
prophet Esay we be ẏ grafting of the Lord to
glorysie god, Item Psalm. xlix, offer to God
a sacrysice of prayse and call on mee, and I
shall delyuer thee and thou shalte glorysie
Iac. 2 c. mee. To be testimonies of the true faith,
therefore James sayeth: Shewe mee thy
faith of thy deedes, and I wyl shew thee my
faith by my dedes.
Also Christ saith: by their frut ye shal know
them, albeit this text seemeth to goe another
way. To make the faith quicke & liuely, for
Iac 2 c. as James saith: faith without woorckes is
dead. To be signes in our conscience ẏ we be
imperfect workers, accordinge to the wor-
Luc 17. des of Christ, when ye haue done altogether
yet say we be vnprofitable seruantes, that
we ought to doe, wee haue done.

After these effectes of good woorckes,
there

there be yet other which be gathered of the rewardes that be promysed in the Scriptures for good woorkes. And for asmuche as the rewardes promysed to good woorkes be of two sortes, therefore also the effectes which doe arise of them be of two sortes, some pertayne to spirituall goodes, som to corporal. So som places of scripture promyse to good worckes euerlasting lyfe, as the apostle witheth to the Corinthians, that God wyll yelde them for their almes, which they bestowed, increase of spirituall giftes. Mat 6 p

Christe also promysed a sure rewarde to almes, which GOD shall render openly. Luc 26 j

Hyther pertaine the manyfolde promises in the law annexed to the commaundementes. If ye shall walke (sayeth the Lord) in my commaundements, and shall kepe my ordynaunces, and doe them. I shall geue you raine in due seasons, that the earth maye bring forth her fruite. &c. Wherfore when we bee ascertained of the promises of rewardes made to good woorkes, it resteth nowe to see whether the rewardes of good worckes do chaunce by our deserts or by promise. Certes, as farforth as I could enserche the holy scripture, I finde alway where mencion is made of rewards, that it is done of some promise. This woorde merite I neuer finde added. Also as often as Christ in ỹ new testament is asked, as in diuers places he is, what is to be done for the receiuynge of euerlastinge life, he referreth them to the

works of the ten commaundements, and ad-
deth. Do this, and thou shalt liue, by whiche,
aunswere, I graunte Christe chalengeth to
good woorkes euerlastinge life, but not but
to such as perfectly do the same. And because
it is not in our powers perfectly to fulfil the
works of the law, wheras neuertheles a per
fit obedience is required, therefore it folow-
eth that we cannot deserue euerlastinge lyfe,
vnles we wyl say that euerlasting lyfe chan-
ceth vnto vs for our imperfection. Further-
more in scripture reward signifieth one thing
& merite another thing. Euerlastinge life as
reward is promysed to good works as a re-
compensacion, because it recompenseth ẏ af-
flictions of the rightuous persons as in the
reuelacion of John is witnessed, where hee
speaketh of lyfe eternall, which hee calleth a
Apo 21 new heauen, & a new lyfe, & sayth. And god
Esay 26 shal wype away all teares from their eyes.
Also the prophet Esay. And death shalbe de
uoured vtterly, & God shal wipe away euery
teare. Item the apostle Paule calleth euerla-
sting lyfe the gift of god by Christ Jesu our
Lorde. But merit is that which chaunceth
Rom 6 properly to a mannes dutye, whiche he may
claime as his proper due. wherfore either let
the papistes deny the place of Paule whiche
calleth euerlasting lyfe the gift of god, or els
let them shewe that merite and gift betoken
al one thing if they will haue their opinion
allowed.

Now this effect which they make of good
workes

woꝛkes comming by the merit oꝛ deserte they extende it yet further. Foꝛ they be not cõtent to ascribe vnto it euerlastinge life, but they ascribe vnto it the rewarde of all thinges, aswell spirituall as coꝛpoꝛall euen of pꝛoper duty. And therfoꝛe these papistes, these iotye woꝛkmen beleue that by their good woꝛkes they deserue election to grace, Gods loue towardes them lightning to the gospel, fayth, foꝛgiuenes of sins, iustification, also the feare of God, hope and loue towardes God and the neighbour, constancye, pacience, and finallye all aswell spiritual as coꝛpoꝛal goods, which saide opinion, foꝛ as much as it is cleane contrarye to the woꝛd of God, and maketh our whole religion to be incertayne, therfoꝛe this effect of good woꝛkes which they make to pꝛocede of merits is dilygently to be considered and debated. Foꝛ O Lorde who dare be so bolde against the moste cleare and manyfest authoꝛities of scripture to say that the election to grace is our merite and deserte. Paule teacheth contrarye, Romaynes. ix. where he maketh the cause of our election Gods mercye. Of deseruinge of Gods loue towardes vs, who shall glozy agaynste the apostle where he sayeth: GOD setteth foꝛth his loue towardes vs when wee were it synners, and the enemies of GOD. Also agaynst the sayinge of John which sayeth: We loue hym because he loued vs. Now the righteninge vnto the Gospell no honest and pure Chꝛistian wyll attribute to merites

He confuteth the erroure of the Papistes.

Rom. 5 b

1 Iohn 4.

of

of which thus speaketh the word of GOD: God is faythfull by whome ye be called into
1 Cor.1. the felosship of hys sonne our Lorde Jesus Christ. Furthermore, fayth, forgiuenesse of sinnes, iustification, if these come of our de-
Rom.4.c. serte then the Apostle is a lyer, which sayeth. Therfore of faith is the inheritaunce accor-ding to fauour, that the promyse myght bee sure. Also he sayth: If these which pertayne
Ephe.1.b. to the lawe be heires, the faith is made voide, and the promyse is made frustrate. Item to the Ephes. he writeth: By grace ye be saued through fayth, and not of your selues, for it is the gyfte of GOD, and procedeth not of workes. Feare towardes God, hope, & loue, cannot be of our merite, for these together with fayth, remission of sinnes, iustification, euerlastynge lyfe, and semblable ought to bee sure and certayne sith they pertayne to ỹ inwarde worshyp of God. For albeit hope hath respect also to ỹ promyse of outwarde things yet hope is rather and properly a sure expectation of health that is beleued, by which we hope certaynly and trust that we be reconcyled to God by fayth. As concerning loue towardes the neyghbour, constauncy, and patience in tribulation, also the rest of vertues, which insue the sayde spirituall goods togyther also with the outwarde goods. these if a man will ascrybe to our merites and that the good woorckes of the godlye persons doe merite and deserue them and also the increase of the same, wee wyll not greately stryue

with

with them forasmuch as we see that a mitty-gacion of temporall paynes doe often tymes folowe good workes.

Albeit it pleaseth and satisfieth me abounddauntly to say generally that rewardes both spirituall and temporall doe folowe and ensue good workes of good men, bycause they bee promysed vnto them of God. Truely by this doctryne no wyckednesse is taught, vnlesse perchaunce it be counted a wyckednesse to auaunce the glory of God, and suppresse our owne, neyther shall this doctrine make men slouthfull and negligent to doe good workes (as some men thinke) sithens we deny not the rewardes of good workes but say onely that those rewards procede not of our desert, but of promyse.

Nowe, these effectes of good workes folowing procede of rewardes. To haue a plentyfull reward in heauen as. Math. v. Christ promyseth, if thou vnderstande here, (according to the cõmon figure and maner of speaking) heauen for the kingdome of heauen & so consequently for the cõgregation of ỹ true beleuers (as holy wryters be wont to vse for the most part this worde heauen) so the sence shalbe playne ỹ such as suffer tribulation here in earth shall haue many consolations, but if thou vnderstandest heauẽ for ỹ life to come which shalbe a recõpence of al affliction than the sẽce and meaning shalbe that such as suffer tribulacion in this world haue a sure hope of euerlasting life. For in ỹ v. chap. of Math.

Christ

Christe our Sauiour speaketh of the beatitudes and blysses in this life to thintent hee would shew that the iudgement of the worlde erreth which thinketh that ỳ true wealth or blysse of lyfe standeth in outwarde pompe & magnificence. And euerlasting life is called a rewarde because it recompenceth, but not because that recompence is properly due. Item to receiue a reward of God openly, as Christ promiseth of almes. Now, to receyue a rewarde of God openly, is ỳ in the sight of all men the godly be increased in worldly goods and inriched in this lyfe as well with spyrituall as with temporall goods, and after this lyfe to receiue also other euerlasting benefits and al this by promise. To haue annexed vnto it euerlastinge life by promise, ỳ the same may be sure, for life euerlasting is the gift of God as witnesseth Paul Roma. vi.

Mat 6

Contraries to good workes

Contraries to good workes be these. To graunt that beside the workes of the .x. commaundements, and such as be commaunded in scripture, there be yet other good workes necessary to the practise of godlines. To say humaine workes inuented of men is a part of the worship of God, to say humane workes deuised by bysshops of Rome be egall to the workes of the x commandements, vnder like punishment to be kept, and lyke hope of reward. To graunt that certen humane workes are to be preferred beefore certen workes of the x. commaundements. To saye the ciuille

Good deds deuised & made by the bishops of Rome beside gods worde be not good.

and

and outwarde workes which be cammaunded in ẏ second table of Moses be onely good workes. This is ẏ errour of the scholemē which haue despised hyther vnto the workes of the first table or at least haue not sene them.

To affirme that the workes of the good and of the bad be egall, bycause they be both blessed of God. This errour is easly answered. For to the wycked and euyil persons ther is no promyse made of spirituall thinges. To affirme with certeyne furyous preachers the honest and excellent workes, in the vnfaythfull or vngodly persons be the giftes of Sathan where as Sathan of his nature, without doubt, admitteth no honesty, sith he is ẏ disturber, and destroyer of all honesty. Wherfore it is to bee thought ẏ honest workes also in the euill persons be the singuler gyftes of god gyuen for the conseruation and mayntenaunce of tranquilytie in the worlde. To say bycause in the wycked the noble, and honest workes be called the gyftes of god, that therfore they please god, and that they shall for ẏ same receyue euerlasting lyfe. The answere hereof dependeth of fayth which is ẏ cause why good workes please god, & why in tyme cōming euerlasting lyfe shall ensue such workes by promyse, made to them that woorke well, and of fayth. To graunt that Christ in the new testament taught other workes then bee mencioned in the tables of Moses, contrary to his owne saying. I am not come to breake the lawe, but to fulfill it.

The errour of scholemē furius preachars

Mat 5 c.

To

To graunt that Chriſte hath left power to ỹ Byſhoppe of Rome as to hys vicar generall here in earth to appoynt and preſcribe other good worckes ſtraunge and dyuers from the tables of Moſes. To ſaye good worckes be in our powers to doe them perfectly, to the myniſhing of the holy Ghoſt, and of the power of Sathan which hee hath in lettinge good worckes. To ſaye there is a nother forme of fulfilling good worckes of the ſecond table than that which Chriſte appoynteth by the example of his heauenly father, where he ſaith. Be merciful, as your father which is in heauen is merciful. To hold ỹ in the executing of good worckes toward ỹ neyghbour, we ought to haue reſpect of the circumſtaunces as of the place, of the perſon, of that tyme.

Byſhop of Rome.

Luc. 7

To ſaye good worckes of helping the neyghbour be ſo neceſſarye, that hee which cannot performe the ſame, yea alſo of neceſſytie, cannot be ſaued, which errour thapoſtle ſoyleth where he ſayth. Let euery man doe accordyng as hee hath purpoſed in his heart not grudgingly, or of neceſſite. To holde that good worckes deſerue of their proper duty al goodneſſe as well ſpirituall as temporall, whych errour I haue before in the effectes of good worckes debated and confuted.

To holde that good woorckes doe therefore deſerue euerlaſting lyfe, bycauſe euill worckes deſerue euerlaſting condemnation. To ſaye good worckes iuſtify. This errour alſo I haue ſoluted before in theffectes. Finally, con-

1. Cor. 9.

trarye

tries to good woꝛkes, be all euyll woꝛkes done againſt gods commaundements, as not to beleue in God, to doubte of GOD, not to feare god, not to loue thy neighbour to cõmit aduoutry, theft, murther, &c. And theſe euill woꝛks haue theyꝛ pꝛoper effects contraꝛye to theffects of good woꝛks. Foꝛ lyke as good woꝛkes do fyꝛre vp, doe exercyſe, and confiꝛme faith: ſo on the contrary part, euill woꝛkes doe let and quench faith. They deſeꝛue the yre of God, and euerlaſting condẽnation, as witneſſeth Chriſte. Goe ye curſed into euerlaſting fyꝛe. &c. Alſo they ſclaunder the goſpell, and the glozy of God as witneſſeth Paule, ſayinge: The name of God is through you euill ſpoken of amonge the heathen. They deſeruc induration and to bee made harde ſo that ſinnes be punithed with ſinnes, and euill woꝛkes, with euill woꝛkes as Paule to Rom. declareth. They deſeruc alſo tempoꝛall punithments, as the tiranny of the deuill which pꝛouoketh vs to al kinds of miſchiefe and of errour.

Mat 25.

Romains 1

## Of fulfillinge the lawe Chap. xxviii.

The fulfilling of the lawe, is a perfect ſatiſfaction. wherby the law is ſatiſfied both with a conſenting harte, & alſo with outward woꝛks. But beeauſe no man could perfoꝛme this, theꝛefoꝛe came Chriſt & accomplithed fully the law foꝛ

Diffinicion

vs vnto rightuousnesse, enduring for ever, giuing also the holy ghost that wee maye truely feare God, beleue in God, loue God and our neyghbour though in greate imperfection, which neuertheiesse god taketh in good part, bycause of hys Chzist the whole and perfect fulfiller of the lawe in the name of all that beleue.

Probacion of this diffinicion.

I call the fulfillinge of the lawe a perfect satisfaction, which standeth in the consent of the mynde, togither with ỹ execution of good wozkes. Nowe, that the lawe requireth a consenting mynde, the wozdes of Paule doe proue, which sayeth that the lawe is spirituall (that is to say) requireth spirituall things. Also Chzist throughout the whole 5. Chapitre of Matheuue, requireth to the fulfilling of the lawe the affections and heart consentinge to the same. Likewyse Paule. 1. Timothie. 1. requireth to the fulfilling of the lawe charity of a pure hart, good conscience and fayth vnfayned. Now, the olde testament euery wher requireth loue of ỹ whole hart, of the whole mynde, and of the whole power. Concerning the outwarde keping of the lawes, there is no doubt. For the fulfilling of the lawe, is of two sortes, the one is inwarde, the other outwarde.

That no manne can keepe the lawe the place in the actes of the Apostles teacheth sufficiently, where Sainct Peter teacheth these wozdes, why tempte ye GOD that ye wyll put a yoke on the Dysciples neckes

A& 15 b.

which

whych nether our fathers nor wee were able to beare. This is sure if wee had bene able perfectly to haue kepte the lawe, Chryst neded not to haue come, whose office (as hee himselfe expressly declareth) was to fulfill the lawe. But bycause the beleuers be instituted vnto good workes (wytnessinge the Apostle Ephesians. 2. created to good workes. &c.) therefore Chryst giueth the holy ghost to the beleuers which helpeth theyr infirmites that after a maner they myght bring a consenting hart vnto the lawe, though it be weake and imperfect, which neuertheless GOD accepteth & taketh in good part bycause of Chryste whych hath satysfied the lawe perfectly vnto the perfect righteousnesse of the same, that is of force & strength before God for euermore Rom 8. according to Paule, saying: which also (meaning Chryst) maketh intercessiō for vs. And of the Prophete.

Thou art the euerlasting preest after the order of Melchisedech.

There be two maners of fulfilling ỹ lawe, the one inwarde the other outwarde whych two conioyned togither doe perfectly satisfie the lawe. But there was yet neuer manne whych perfectly eyther hath euer conioyned or could conioyne these partes besids Chryst, and therefore onely Chryst is the perfect accomplysher of the lawe euen to the full perfection. who also vnto vs hath deserued and purchased the gyfte of fulfylling the same

Pfal 109 is The partes of fulfilling the lawe.

after a manner, so that wee also may bringe (through Christ & grace of the holy ghost) to ỹ outward fulfilling of the law a consentynge minde and may feare GOD trulye, trulye beleeue in GOD, refraine our minde and hande from slaughter, and suche lyke wickednesse. But yet vnder grace weaknesse and imperfection we doe these things, and therfore our fulfilling cannot be pleaded ne layde agaynst gods ye, neither is it done of vs to that purpose that we should be iustified by the same, but to thyntent sith we be all readye iustified of Christ the perfect executour of the lawe, wee might declare and shewe by our fulfillyng suche as it is, oure kindnes and loue towards God for the righteousnes receiued through Christe, as I haue heretofore declared the selfe thing in the effects of good workes.

The causes of the accomplishmente and fulfilling of the lawe.

As concerning the perfect fulfilling of the lawe, whiche brought to the whole worlde a righteousnes whiche is of force before God for euermore: Christ is the cause of fulfillyng the law, who perfectly hath satisfied the law, for whych entent also, he was promysed of the father: as himself testifieth, saying: I came not to breake or destroy the law, but to fulfill it.

Matthe. The occasion that Christ had to fulfill the law towardes vs, was our infirmitie and weaknesse, by whiche wee were not able to satisfie the lawe, the burthen whereof (as

Peter

Peter in the Acts declareth) neither our fa-
thers nor we could beare, Paule testifiinge
the same saying: what the law could not doe Act 15.
in that it was weake bicause of the flesshe,
that performed God, and sent his sonne in Rom 8.
the similytude of sinfull flesshe, and by sinne
damned sinne in the flesshe, that the right-
ousnesse required of the lawe might be fulfil-
led in vs, that is to say, that by Christ wee
might be reckoned to haue satiffied the lawe.

As pertaininge to our fulfillinge, whiche
God requireth of ỹ iustified, Christ also toge
ther with the holy ghost is the cause.
For christ through his perfyt fulfilling of ỹ
lawe, merited and wan vnto vs the gyfte of
the fulfillyng the same, geuinge vs the holye
ghost to help our weaknes in the fulfillynge
therof, not vnto rightuousnes, or ỹ we might
be iustified therby, for to that purpose onely
serueth the fulfillyng of Christe, but for the
declaration of our louinge and kynde harte
towardes God for the rightuousnes & great
benefites that wee haue receiued of his
handes in Christ. Certaynly this holy ghost
fashioneth and createth in vs newe intentes
and mocions of minde, which be conuenient
(although in a great imperfection) to the
true trusting in God, to the true louinge of
God and of the neighbour.

Marke wherfore & the gifte of our fulfil-linge the lawe ser-ueth

For asmuch as the perfect fulfillynge of
the lawe serueth for rightuousnesse, and our
unperfecte fulfillinge serue to declare our

The effectes of fulfilling the lawe.

kyndenesse towarde God for the rightuouſ-
nesse receiued in Chriſt, therefore I thynke
it good to ſet forth. 2. maner of effectes of ful-
filling the lawe, being alſo of two ſortes.

The effects of Chriſtes perfect fulfillinge.

The effectes of the perfect fulfilling of the
lawe which Chriſt performed for our iuſty-
fying before God may be theſe. To ſatyſfi the
Eſay 53 c lawe with a conſenting hart and mynde toge-
ther wyth outwarde workes. This effect is
ſufficently proued by the Prophet Eſay wher
he deſcribeth that innocency, cleanenesse, and
holynesse of Chriſt with theſe wordes, he did
neuer violence ne vnright, neyther hath ther
bene any dyſceitfulnesse in hys mouth, alſo to
performe perfect obedience, for a perfect and
Rom 8 a. euerlaſting rightuouſnes according to ỹ ſaide
place of Paule. That the lawe coulde not doe
in that it was weake bycauſe of the fleſh that
perfourmed God. &c. Sundry effectes alſo
may be gathered of the commodities whych
we haue by Chriſtes fulfilling of the lawe, as
to delyuer vs from the curſe of the lawe, as
Gala 4 c. wytneſſeth Paule. To deſerue vs a gyft to
fulfill after a maner the lawe to the declarati-
on and vtteraunce of our kyndenesse in that
that Chriſt hath fulfilled the ſame to our iuſ-
tification. To deſerue and get vs ỹ holy ghoſt
which helpeth our weakneſſe and our imper-
fection that wee maye truely kepe that lawe.
But wee ſhall recken vp moe effectes of the
perfect fulfilling of Chriſt in the tytles of a-
brogation of the lawe and of the chriſten li-
berty. Nowe the effectes of our fulfillinge

which

which Chriſt hath purchaſed for vs & which the holy ghoſt formethe and faſhioneth in vs be theſe . To haue a conſenting mynde vnto outwarde workes. To feare GOD hartely . To beleue God hartely . To bridle the hart and the mynde from ſlaughter . Not to ſteale actually, and alſo to haue a mynde repugnaunt and ſtryuing wyth any ſuch affections of plucking away from other men their goods . Theſe and ſimbeliable effectes of our fulfilling foraſmuch as they be weake and imparfect, may not be pleaded for rightuouſnes againſt GOD, yet neuertheleſſe they pleaſe GOD bycauſe of Chriſt, and be vnto him moſt commendable and thankefull ſacrifices, yea, and ſo they be called in holy ſcripture. The effectes of our fulfilling the lawe ſerue to none other ende but to gyue thanckes by them for the ryghtuouſneſſe whych Chryſt hath purchaſed vnto vs by hys perfect fulfillyng of the lawe, & finally to prouoke others by our fulfilling to receyue the Goſpell lyke as heretofore I haue declared in the effectes of good workes.

The effects of our fulfillinge.

Contrarye to the fulfylling of the lawe be theſe . To ſaye the fulfyllyng of ỹ lawe is onely an outwarde keppng of the ſame.

To ſaye the fulfilling of the lawe for a ryghtuouſneſſe before GOD, is, and hath bene alwayes in mans power . To graunt that this is made a perfect fulfilling of ỹ law

Contraries or errours

for rightuousnesse before God, if we doe as much as lyeth in vs. To say that then ỹ lawe is perfectly satysfied, when at lest our wil by any maner of wyse is added to outward workes albeit a pure consenting minde altogither be not had to the same, to deny that the perfect fulfilling of the lawe which is accepted before God for rightuousnesse requyreth not a consenting and pure hart beside the execution of outwarde workes. To holde that vnder the olde testament was required a pure and consenting mynde, but in the newe testament that god gaue place to our infirmity & weaknesse, so that nowe it is inough in the fulfilling of the lawe onely to kepe outward workes. To say in the newe testament the commaundemētes of god chaunged into counsels, and that it pertaineth not vnto all men to satysfie the lawe wyth consenting perfections, but onely to such as be of more affection, and can doe the same. This errour is contrary to the wordes of Chryst.

The errour of certaine papistes.

Matheuv. v. wher yet styll in the newe testament (which Chryst came to ordayne) he calleth them the least in the kingedom of heauē, which breake one of ỹ least cōmaundemētes, wherefore also throughout all the whole chapiter Chryst requireth pure affections to the fulfilling of the lawe, beside the outward execution. Also Chryst commaundeth ther that the lawe of god be not destroyed and abrogat for our infyrmytie.

It is also an errour to saye that the conscience

ence of menne cannot bee saued and kepte from desperacion, vnlesse, we wyll suffer and permytt the commaundementes of GOD to be turned into counseis and gyuen onely to menne of more perfection to be fulfilled. I answere. It woulde haue beeseemed these preiudicatours of Christ (I call thē so which runne before the iudgement and sentence of Christe, counting themselues better clarkes then he) which of preceptes haue made counsels, that when they sawe that the perfect fulfilling of the lawe was not in our power, to haue sent rather our cōscience vnto Christ who hath fulfilled the lawe for vs to the exacte and perfect rightuousnesse, so that thus they myght haue saued the conscience from dyspayre.

To deny it was onely the office of Christe to fulfill the lawe vnto perfect rightuousnes, contrary to the text of Mathevve. I am not come to destroy the lawe, but to fulfill it.

To holde that the lawe was for thys cause gyuen, that it shoulde be fulfilled of vs to perfect Iusticie, whereas this honour was appoynted of the father vnto Christe, as testifie the promyses gyuen of Christ longe before the lawe. To saye that Christe dyd once satisfie the lawe onely for all sinnes paste, and that wee nowe ought to fulfill the lawe vnto the perfect ryghtuousnesse to bee infused by the same.

Mat 5 d

This erroure is at this date maintained of some Colo 4 d.

To argue by the place of Paule, Collo. 1. That the fulfilling of Christ is not perfect

perfect for ryghtuousnes, but is made perfect when our fulfilling is put there vnto.

The wordes of the Apostle be these. Now doye I in my sufferynges, and fulfyll agayne that which is behinde of ỹ passions of Christ in my flesh for hys bodyes sake, which is the congregacion. This proued not that the passion of Chryst was lackyng or imperfect to our saluation, but it signifieth that the passion of Christ and of hys members is all one passiō, & ỹ we suffer for hys sake, sith we haue professed & are appoynted to suffer wyth Christ.

To deny that the fulfylling of the lawe of Christ indureth for euermore for all such as beleue. To deny that christ by his perfect fulfylling of the lawe hath deserued vnto vs the gyfte of fulfilling the lawe after a maner, not that it shoulde serue for a rightuousnesse before God, which as many of vs as be iustified haue already in Christ, but that it shoulde declare vs thankefull for Christes fulfillyng wherein wee haue founde our perfect rightuousnesse. To graunt that the fulfylling of the lawe in such as be iustified which Christ hath deserued vnto vs can be so perfect as it maye bee set agaynst gods vengeaunce.

To denye that our fulfillinge of the lawe which was purchased and deserued by Christ is alwayes full of weakenesse and imperfection.

To holde that our fulfylling of the lawe purcha-

purchased vnto vs by Chryste doeth therefore plase GOD bycause wee doe perfourme it and not rather bycause it proceedeth of faith in Chryste.

To deny that our fulfilling displeaseth God if the same bee done wythout fayth. To deny that our fulfillynge of the lawe is done for any other ende then that wee shoulde declare and exhibite thankefulnesse and gratuitie towardes God for the righteousnesse receued in Chryst.

## Of the abrogacion of the lawe, Chapitu. xxix.

THrough the whole scripture in myne opinion there is no harder place then is this place or tytell of abrogacion of the lawe, not onely bycause of it self it is harde but bicause (vnlesse it bee well vnderstande) it is the fountayne and grounde of all errour, and a very pestiferous occaũon of the carnall lyberty.

Horrible example hereof wee haue had lately in experiẽce in our daies in Monetarius Piperius & diuers other seditious preachers going aboute and studyng partely to bring vs backgaine vnder Moses, and partlye to breake and cutte a sunder all lawes, as well gods as mens vnder the pretence of abrogacion. And bycause I trust easely vnder thys brife forme of doctrine, to declare & open ỹ whole

difficulty

difficultie concernig abrogacion of the lawe, therfore I thought good next vnto the place of fulfillinge of the lawe, which of it selfe also sufficiently declareth the vse of abrogacion to put to this place of abrogacion of the lawe to the intent that here by a seuerall treatie it might more clearely appeare, which done, I will adde also an other title of Christen libertie which three titles treat in maner al one thinge. For they be causes and effectes together amonge them selues as forth with shall appeare.

The diffinicion of abrogacio.

Abrogacion of the lawe therfore is a disannullinge as abolishement or extinguishment of the curse of the lawe made by Christ, so that nowe all such as beleue in Christ be enfraunched and rydde from the power of the lawe, accusinge continually the conciences & dampning it before God for the imperfecte obedience.

Probacions of this diffinicion.

Gala 3 c. Christ, saith Paule hath reduced vs from the curse of the lawe while he was made for vs accursed. For it is writen cursed is euery one that hangeth on tree, that the blessinge of Abraham might come on the gentiles through Iesus Christ &c.

Reg 82 Christ is the persone by whom the lawe is disanulled promised in scripture to that intente. Wether perteine all the promyses in the prophetes of that newe leagge or co-

uenaunte

nenaunte, as Ieremy . xxxiii. Ezech. xxxv. Gene. xxxix Deu. xviii. The reſt in the diſtinmicion is proued by Paule where he ſaith. There is no condempnacion nowe to them which are in Chriſt Ieſu, which walke not after the fleſhe but after the ſpirite &c.

But for aſmuch as I ſayd ꝑ curſe or power of the lawe is taken away I added (to ſuch as beleue in Chriſt Ieſu) leaſt perchaunce I might be thought to holde that alſo the wicked be made free from the curſe of the lawe. For the lawe is ordained for the vnrightuous, that is, for the vnfaithfull, and ſuch as be not vnder grace or by faith haue take holde of Chriſt, neither receyued the holy ghoſt of whome they might be gyded. Vpon theſe I ſay the lawe ſtill exerciſeth her office nowe accuſinge, nowe condempninge theyr conſcience euen as it did in times paſt vnder Moſes.

Note vpon whom the lawe hath ſtill here power and operacio

For no doubt to ſuch as beleue not in Chriſt the lawe is not abrogate but ſhall be ſtyll in her force, tyll the time they be conuerted to Chriſt accordinge to Paull, the lawe is our ſcholemaiſter, till the comminge of Chriſt.

Gala 3 d. 1 Cor 3 d

Item where the ſpirite of the Lorde is, ther is fredom, as who ſhould ſay, wher the ſpirite of Chriſt is, there ceaſeth and is abrogate the tyrannye, power and curſe of the lawe. I added the cauſe of the accuſinge or condempninge of the lawe that thou myghteſt knowe ꝑ ſuch as beleue in Chriſt be no longer accuſed & condẽpned by ꝑ lawe

Albeit they kept not the lawe to the perfecte
Rom 8d. obedience accordinge to Paull. There is no
condempnacion nowe to such as be planted in
Rom 6c. Christ Jesu. And therfore the Apostle cal-
leth to be vnder grace, when the conscience
is deliuered.

The causes of the lawe abrogate be these,
the promise, Christ, and our weaknes. The
Causes of abrogacion promise is cause, bycause god hath promised
this intinguisment of ỹ lawe to be in Christ.
And to this cause belonge such places of
scripture as treate of ỹ newe kingdõe or co-
uenaũt of grace, christ is ỹ cause ỹ the law is
abrogate, forasmuch as by him it was abro-
gate. Finally our weaknes is cause, for that
it ministreth an occasion that the lawe should
be abrogate.

For as witnesseth Peter, neither our fathers
Actis b nor we were able to beare it. Thus the com-
maundemente that went afore is disanulled
bycause of hir weaknes & vnprofitablenes.
Also the prophet Iere. bringeth in this cause
(that is to wyt) that the fathers keye not ỹ
Heb 7. Iere 31. old couenaũt or testamẽt but brake it, & ther-
fore a newe was geuen, wherunto agreeth
Rom 8a. Paull, sayinge: what the lawe could not do,
in as much as it was weake bycause of the
flesche, that perfourmed God, & sent his sõne
&c.

Parte of abrogacion be none. We must thinke wholy that the whole lawe
is abrogate. For cis he that will contende
that but a parte of the lawe is disanulled,
and saueth a parte vnabrogate is gylty of
the

the whole lawe, accordinge to Paull, who
saith. I testifie againe to euery man which Gala 5.
is circumcised that he is become debtour to
kepe the whole lawe.

Yea moreouer to require a parte of the
lawe as necessary to iustificatiō after Christ,
is to make Christ the mynister of sinne, as
wytnesseth the same Paulle sayinge.
Therefore we haue beleued on Jesu Christ, Gala 2.
that we might be iustified by the faith of
Christ, and not by the deedes of the lawe,
for as much as by the deedes of the lawe
no flesshe can be iustified. If then whyle we
seke to be made rightuouse by Christ we our
selues are found sinners, is not then Christ
the mynyster of sinne? Godforbid. Un-
doubtedly I can not deny but that the gos-
pell kepeth still the parte of the lawe which
consenteth with nature, not bicause of Mo-
ses or bycause it teacheth that men be iustified
therby, but bycause it woulde (If Moses
neuer had ben) kepe the lawes of nature to
thintēt ther might be workes to declare our
gratuitye and kindnes for the excedinge be-
nefites receiued in Christ.

The effectes of disanullynge the lawe,
be fetched forth of the commodityes which The effects
we haue by the abrogaciō, and be these. of workes
To bringe vs a newe testamēt or couenaūt of abroga-
of grace wherby we be made fre frō ỹ tyrānye cion.
and curse of ỹ lawe, as witnesseth ỹ prophet
Hieremy

Hiremie saying: lo the dayes shal come (sayth the Lorde) I shall stryke with the house of Jsraell and the house of Juda a newe bargayne, not according to the couenaunt which I haue couenaunted with your fathers. &c. The Prophet vnderstandeth by ỹ couenaunt made with the fathers, the couenaunt conditionall, by which was sought rightuousnesse vpon condicion, and yet was not found, with out the promise of ỹ new couenaunt of grace, in which freely sinnes bee forgiuen wythout condicion. To bring a couenaunt of remission of sinnes without ceasyng.

Ier 31.

For the gospell is a free tidinges of forgiuenesse of sinnes. To make vs free from the whole lawe, according to Paule, where the spyrit of the Lorde is, there is lybertie. Jtē he sayth. He that is circumcised, is debtour of the whole lawe. Ergo eyther the whole law ought to be kept, or no parte. Nowe we bee made free from the whole lawe, as perteineth to the purchase of rightuousnesse, which vnder this newe couenaunt or testament is giuē for no lawes or workes. To take away the tyranny, dominion, power and curse of the lawe according to Paule: Christe hath redemed vs from the curse of the lawe. To bring a sure iustification which is of sayth. For iustification is therefore gyuen by sayth (sayeth Saint Paule) that it may be sure. To traunslate vs from vnder the lawe vnto grace. Ro. vi. For ye be not vnder the lawe but vnder grace. Truely to be vnder grace is to please

2 Cor 3. Gala 5. Gala 3 c. Rom 4 c Rom 6 c

God

God vpcause of Chriſt, & to be free from the law, to the intent thou ſhouldeſt no lenger ſeeke with an vncertaine and doubtfull conſcience to be iuſtified in the lawe. To bringe and geue the holy ghoſt whereby the beleeuers are quickned, guided, and defended againſt the crueltye of the diuell, of death, of ſinne, and of lawe, labozinge to dampne vs, vnto euerlaſtyng lyfe: accozding to that layinge of the abzogatour of the Lawe.

I will not leaue you comfoztleſſe as ozphanes oz fatherles children. To make that our fulfillyng of the law, wherby we teſtyfie our thankfulnes towardes God may pleaſe God becauſe of Chriſt. Iohn 14.

Contrarye to thabzogation of the lawe be theſe. To holde that thabzogation of the law is onelye a diſanullinge the letter of the lawe. To ſaye the diſanullynge of the lawe is onely an exppzinge oz extinguythement of Moſes policye oz common wealth. To ſaye thabzogation of the lawe was not ſpoken of before in the pzophetes whiche errour ſpzingeth of not marking the condicyon added to ỹ law, as if ye ſhal kepe my cõmaundementes &c. Alſo the places heretofore cyted in the pzoue of the diſtinpcyon which be of the pzopheties of pzopheto concerning a new kyngdome to be ſet vp, teach the contrary of this errour. To denye that our infirmitie gaine occaſion of abrogatynge the lawe. To holde that the abzogation of the lawe pertaynyth alſo to ſuch as beleeue not in Chriſt oz haue not the holy Ghoſt. Contraries or errours

To graunt with the Cerinthians that the whole lawe is so abrogate that no parte of the same is profitable to the Chrystians.

The hereſy of the cerinthians

To say with the Nazereys all things of the olde law about Chryst are to be kept.

Nazareis

To graunt with the Hebionites that the carnall commaundementes of the law as circumcyſion and ſuche like are yet to be kepte of the Chryſtians.

Hebionites

The erroure of ſcholemen

To say oncly aparte of the lawe is abrogate, that is to wit, the iudiciall and ceremonial commaundementes. To this erroure answereth Paulle which saith the lawe of the commaundements, which stand in dedecrees is abrogate, in which place vndoubtedly thapoſtle speaketh of the whole lawe.

Epheſi 2

Moreouer to saye that onely a parte of the law is abrogate by Chryſte a miniſter of sin as Paule teacheth to the Galathians. In which epiſtle hee teacheth in diuers places that euen the whole lawe is abrogate in so much also that he rebuked Peter, which compelled the gentiles to play the Iewes. To holde that the law is in suche wise abrogate as neither the two tables of Moſes conteyning the x. commaundementes are to be kept amonge Chryſten men. But for as muche as the law of the ten commaundementes expounde the law of nature, yea, and is al one with the law of nature, and furthermore setteth forth with a certayne goodlye and singuler order the true worshippe of GOD and the true woorkes: Therefore it is conuenient to keepe the same, not for Moſes

Gala 2.

sake

sake but bycause of the mutuall consent and agreement of the lawe of nature and the two tables. To saye that onely the ceremoniall and iudiciall lawes be abrogate bycause that for the multitude of them no man could kepe them but that the decalogye conteyning the x. commaundementes is not abrogate sithens the same is naturall, and therefore easy to be kept. This errour is papisticall.

To graunt that some commaundementes of the lawe are to be kept still bicause of the plenarye or full iustification, as be the comaundementes of sacrifices for sinnes.

To affirme that euen therefore the lawe of ỹ ten commaundementes is not abrogate bycause it is yet kept of the Christians. To which errour I answere that in dede it is kept not as Moses lawe but as a law consenting with nature.

To holde that the lawe of the ten commaundementes is kept amonge the Christians to iustifie them. This errour is against ỹ finall effectes of the abrogacion of the lawe, which declare the lawe to be therfore abrogate that we might be iustified freely by Christ and ỹ for no lawes or workes To say that the iudicials or at least way not all of them be abrogate bycause some yet remayne amonge the Christians, as of wedlock, of distinctiõ, of dominiõ & so forth, I answere. These iudicials bee therefore kept amonge Christians, bycause they agree with the lawes of nature. Papisticall

Iudicialles be such lawes as be for the conseruacion of tranquillitie in the common wealth

The hereſy of the papiſtes

To holde that in ſtede of Moſes lawes haue ſucceeded Popes lawes, namely, concerninge ceremonies. This errour ſhall be brought to light better in the title of mens tradicyons. To deny that the chiefeſt effect of abrogation is that we be freely iuſtified for Chriſte. To ſaye the law is abrogate with a condicion annexed or condicionallye, as if wee ſhall doe this, or that. &c. To holde that the curſe and power of the law hangeth ſtil as wel vpon the good as vppon the bad. This errour is confuted ſufficiently amonge the effects of abrogation, and is directlye againſte the ſcripture. To bring againe with Storky, Monetary, Pipery and other heretickes, the whole lawe of Moſes. To dreame with the wretched Anabaptiſtes, that the time ſhall once come when the kingdome of Iſraell ſhall be reſtored againe with all the lawes of the ſame. This errour is altogether Iudaicall.

## Of the Chriſtian libertie. Cap. 30.

NOW enſueth the place of the chriſten lybertie, which is the moſte proper effecte of the abrogation. For to this purpoſe was the lawe anulled or abrogate that we might be free by Chriſte Ieſu in our conſciences, and enfraunchyſed from all outwarde thinges, like as Chriſte alſo ſayeth. My kingdome commeth not with marking

marking or obseruyng (that is to wyt) righ-
tuousnesse is not geuen for any outwarde
thinges, for any workes, for any condityon,
but freely for Christe. Of this freedome speaketh Christ in the gospell of Iohn where he saith, yf the sonne shal make you free, then ye shal truly be free. 1 Iohn 3 a

Diffinicion

Wherefore the Christen lybertie is a free clayme in the spyrytuall kyngdome through Iesu Christ, by which wee be free from the bondage and curse of the law, from the power of sinne and death, and to be short, from the outwarde keepinge of all thinges in the matter of iustification before God, whiche frankly is geuen to all beleeuers because of Christe. But for as much as we foorthwith dye not, after we bee set in such lybertye, but must yet lyue in this world: therfore to thintent good order and publyque tranquillitye myght be kept, we be bound still to kepe outward ordinances in this world.

Proue of the diffinicion.

The christen lybertye taketh his name of Christ the authour, which caused and ordeined this lyberty, or because this lyberty appertayne onely to such as truely and in dede be christians I haue added (in the spyrytuall kyngdome of christ) that ye might knowe, the christen lybertye pertayneth not to the kyngdome of the worlde, but consisteth in the delyuerye of consciences, against certayne frantycke persons, whiche make of the christen lyberty a certayne carnall lowsnes voyde of al honesty and godlynes.

Nowe what maner of thinge the christen lybertye is, and to what kingdome it perteyneth the effectes of it do suffeciently declare, which shewe ẏ we be free from the bondage and curse of the lawe, from the power of sin and death, and finally from the outwarde kepinge of thinges concerninge the matter of iustificacion before G O D, which frankely is gyuen to such as beleue because of Christ.

Gala 3 b c Rom 8 a. For as Paule testifieth, Christ hath redemed vs from the curse of the lawe, made for vs a curse. Item to the Romains he sayth. The lawe of the spirite that bringeth lyfe through Iesu Christ hath delyuered me frō the law of sinne and death. Also. Luk. xvii. The kingdome of G O D cōmeth not with waytinge for wherfore neyther the christen lyberty, which is the princypall parte of effecte in the kingdome of God commeth not with waytynge for, or obseruinge.

This worde frankely or freely excludeth all maner condicion of lawe. For the christen lyberty is against all obseruacions and condiciō of lawe, by which vnder the lawe rightuousnes was sought but not founde, so that nowe we be assured that rightuousnes frely chaunceth vnto vs, bycause of Christ, yea: though we kepe not the lawe, so that we beleue in Christ, that he hath enfrauncheſed vs and delyuered vs from the bondage of the

Iohn 3 b. lawe, accordinge to this, he that beleueth me, hath euerlastinge lyfe. Nowe, if he hath euerlastinge lyfe, Ergo he hath rightuousnes

onsnes, sith the one is incydent to the other. Paule also vseth these termes freely without the worckes of the lawe. &c.

Finally, because the christen lyberty hath onely respect to the conscience, therfore forth of the conscience, it deliuereth not from outwarde ordinaunces, be they tempozall or ecclesiasticall, ordayned for the conseruacion of good order and common quiet though we be free also frō these in conscience, so that such ordinaunces aswell ciuill as ecclesiasticall in the maner of iustificacion can do nothing, as heretofore hath bene thought very wickedly, namely concerninge rytes and ceremonyes of the church, of which many be also wicked. Rom 3d

Causes

The selfe same causes may be of the christen lybertye, which be of the abrogacion or of the fulfillinge of the lawe. For these thre places be in maner all one, and haue well nere the same effectes, taken forth of the profyte and commodytye, neuertheleffe I thought good seuerally to handle these thre places bycause of the greate vtilitie thereof. Also bicause the common vsage is seuerally to dysputе of these three places what the sulfyllynge of the lawe is, what the abrogacyon, what the christen lybertye is.

Nowe the causes of the christen lybertie be these: The promise of god concerninge this lybertye. Christ, for he is the persone that delyuereth, and for whome we be delyuered, accordinge to his owne sayinge, if the sonne shall make you free, you shall be in dede free. John 8 d

Also accordinge to this of Paule. The lawe of ỳ spirite of life throughe Jesus christ hath made me free. &c.

Rom 8 a

Finally, our weaknes in kepinge the lawe is a cause of the christen libertie, bycause yt gaue occasion of our deliuery from the thraldome of the lawe, which burthen neither our fathers nor we (sayth Peter) coulde beare. For the cõmaundement which went before is disanulled, bycause of the weaknes and vnprofitablenes. Finally the holy ghost may also be sayde a cause of this libertie, for as much as he is the gouerner and preseruer therof.

Act 15 b. Heb 7 c

The christen fredome is one onely thynge not cut into partes, euen that whereby we be free in our consciences from all outwarde thinges concerninge the mater of iustificacio. Yet neuertheles this libertie hath relacion to two sundry effectes, from which we be free (that is to wyt) from inwarde thinges, which exercyse their powers in the conscience as be these: the curse, the dominion, ỳ power and execracion of the lawe, the deuill, sinne, death, and so forth. From outwarde things as be ceremonies, iudiciall lawes, traditions which we knowe to be indifferente.

Pertes of the christen freedome be none.

I meane which may be omitted in case of necessitie without sinne. Beside this ther is an other lyberty which the scripture remembreth, called the libertie of flesshe, and is cõtrary to the christen lyberty. Of this speaketh Paull writing to the Galathians saying.

Libertie of flesshe.

Gala 5 c

Brethren

Brethren ye were called into libertye, onely let not your liberti be an occasion vnto ẏ flesh but in loue serue one an other. Truely the lyberty of the fleshe is by which we thinke any manner thinge is lawefull for vs to do. The autoure hereof is Sathan, the disturber of al honest and peaceable ordinaunces.

The effectes of the christen liberty be deryued and fetched out of the commodities, whych we receiue by it. And they be of two sortes by reason of ẏ two sundry thynges of which they be formed. For wee be free, not onely from inwarde thinges with which the conscience is vexed, but also from outwarde thinges. And to these thinges of two sundry sortes may be all such things aptly referred, as we be delyuered of by this christian freedome. The effectes that procede of the commodities as well of thinges inwarde as outwarde be these. To haue remission of sins bycause of Christ, by free imputacion, for no lawes sake or condicion sake or any outward kepinge sake, to thyntent the promise (as Paule sayth) may be certaine and stedfaste. To delyuer the beleuers in Christ, from the power of sinne and of death. To be delyuered from the curse of the lawe. To be assured that God is pacified and mercyfull vnto vs through Christ. To be vnder grace, as Paule recordeth, that is, no longer to be tossed wyth the stormes and curses of ẏ lawe which they styll doe feele that be vnder the lawe.

The effects of the christen liberty

Rom 4 c.
Romains 8
Galat 3 c.
Rom 5.

To be endowed with the holy ghost, which quickneth vs to a newe lyfe, ruleth and defendeth, after we be once enfraunchised by Christe. For Christ beynge gotten by fayth geueth the holy ghost. To fulfil the law truly, because the vayle or coueringe is taken away by Christ vnder which in times paste was cloked so great fulfillynge of the law in mere hypocrysie: euen as yet at this day fained and cloked the fulfillyng of the lawe, by such as from whom the couerynge is not taken away by Christe. To be deliuered from the whole law of Moses, accordyng to Pauls saying. Abrogating the law of the commaundements that standeth in decrees. Certenlye to think otherwise against this effect, and to say that we be deliuered only from a part of the law, to make Christe the minister of sin, the sayde Paule testifieth to the Galathians. To be made free from all lawes, traditions, ordinaunces and outwarde obseruances in the matter of iustification, by this effect yet is not taken away our obedience towarde such lawes, tradicions, and ordynaunces as be not wicked, and may be kept without sin, because all thinges ought to bee done in the church (as S. Paule comaundeth) semingly and in order. Furthermore, wee ought to kepe the cyuill or temporall lawes, to thintent tranquylitie & publyque honestly might be kept and conserued in the world.

2 Cor 3 c
Ephe 2 c
Gala 2 d
1 Cor 14

Contraries to the christen lyberty be these.

To

To graunt that the christē liberty is a layle delyuery and free ryddaunce from all maner obedience to the whiche we were bounde before the knowledge of the Gospell. Contraries to the christen liberty

To holde that the christen lyberty is a delyuery onely from inward thinges, as from the curse of the lawe, the power of sinne and of death, &c. and a binding vnto good woorkes wherby men deserue to be iustified. To say ỹ christen lyberty is an infraunchisement from the law of Moses, but not from the lawe of Christe concerninge charitie, which is reserued for iustification. To denye that the christen lybertie is a free enfraunchment as pertayneth to iustification from all thinges. To graunt that there is some cause in vs of the christen lyberty. To say the christen lybertye may be gotten by our deserts. To holde that the christen lybertye taketh away obedience due vnto princes and chaungeth common ordinaunces. This errour caused in Germany about xii. yeares ago the great rising of the commons in which were slaine about thirty thousand of them. To hold with certē scholemen, that albeit we be free from the ceremonials and iudicials of Moses, yet not fro the law of the ten commaundementes, called the morall lawes, which as they say be lefte for christen men for their plenarye iustification. To say the christen lyberty may stand without faith in Christe. To saye the wicked bee partakers of the christian lyberty. Anabaptistes scholemen

The causes of the cros 1 pet 2. Prou 3. the occasiō of the cros

To holde that the law may truely be kepte, so that thou maiest beleeue GOD, and loue truelye God, although thou bee not translated into this lyberty by Christe. For without this lyberty, the vayle, that is to say, hypocrisie, is not taken away in the fulfillynge of the law accordyng to Paule .2. Cor. 3. To say that christen lyberty may stande without a new lyfe.

The heresy of the papistes.

To graunt that we be delyuered from the lawes of Moses, but that the Popes tradytions bee come in their places vnto rightuousnesses. To bynde mens consciences to the keepinges or obseruaunces of outward thinges vnder hope of iustyfycation, or vnder deadly sinne. To disturbe vnder the pretence of this lyberty al temporall and polytyque ordinances. To disanul vnder cloke of this lyberty the publyke nourtour discypline and obedience. To dispise vnder the pretence of the christen lyberty al honest maners. To binde vs agayne vnto Moses law, saue as farfoorth as the same agreeth with the law of nature.

The heresy of obseruātes.

Anabaptistes.

## Of the Crosse. Cap. 31.

The discripcion of the crosse of Christ.

The crosse is any manner of affliction, be it inwardly in the mind, or outwardly in ẏ body, which chanseth by the grace of God for the gospels sake or for Christes name, that by it the faith of ẏ holy persons might bee proued, the loue of God known,

and the godlye glozyfied and renswmed, by a woonderfull delyuery beefoze theyz persecutours.

Examples of the inwarde affliction apeere euery where in the Psalmes, where Dauid complayneth of sinnes, and of the hozryblenesse of death, as in the sixte Psalme, where he saith: O Lozde rebuke me not in thyne anger, chasten mee not in thy heauy displeasure. Probacion of the diffinicion. Psal 6.

These inwarde afflictions and crosses wee call commonlye tribulacions and anguishes of minde.

Examples ynough of the outwarde affliction oz crosse be neither at this day lackyng, sithens the time that the pure wozde of God hath of late spzong vp agayne, wherwith also came forth the crosse, which is accounted to be alwayes a most faithfull companion of Gods wozd. The grace of G O D is the cause of this crosse, accozdinge to the sayinge of Peter. For this is the grace of G O D and in this we be called, &c. I added for the Gospell sake and name of Chzist) lest a man should think here that it is the crosse to bee punished as a murtherer, felon, blasphemer, hereticke &c. And so Peter discerneth the crosse of the chzisten innocentes, from the crosse of them, whiche haue deserued it by their wicked deedes. Also Chziste saieth: yee shall bee hated of all men foz my names sake. Furthermoze, these wozds foz the gospell sake, oz the name of Chziste, doe exclude 1 Pet 2 d

1 pet 3 d

suche

such crosses as be deuised & chosen by mans wit, whiche ioyne workmaisters and iustifiers of them selues doe laye vppon them selues to merite by the same euerlastinge lyfe. For the true crosse is a thinge annexed to the Gospell, whiche whosoeuer receiueth, shall haue no neede to laye a crosse vpon him selfe, sithens of the owne accorde it foloweth the profession of the Gospel. For if thou be a right gospeller: yea, a right christen man, for one dinell thou shalt receiue infinit, for one persecutour a great multitude of persecutours, which shall lye in a wayt for thee continually.

These be crouched friers holy obseruats & such other glorious hipocrites

The effects of the crosse, which I haue put in the diffinition shall bee euident by the places and examples folowing 1. Peter, 1.

Saluation (saieth Sainct Peter is prepared already to be shewed in the laste time, at which time ye shall reioyce, though now for a season (if nede require) yee are in heauynesse through manyfold temptations, that your faith once tried, beinge much more precious than golde that perisheth, though it be tryed with fyre might be founde into praise, glory and honour.

Item the wise man sayeth: whom God loueth he chastneth. He scourgeth euery sonne whom he receiueth. This effect of the crosse is most excellentlye and godlye set forth throughout the whole xii chapter to the Hebrues. Now examples bee these.

Pro 3 b.

The

The temptation of Abraham, where God bad him offer his sonne Isaac for triall of his faith. Iob also was tempted, and sore afflicted for his faith. Christe called vnto hym Peter on the Sea to proove and trye his faith. Moreouer in the Booke of Iudges it is read how God destroyed not certayne nations of the gentiles to the intent he woulde try through them the children of Israel whether they would kepe the way of the law, and walk in it or no. Finally verye many examples of the glorious delyuery, appeare in the scripture in whiche a man maye see that God for this purpose hath brought the faithful and godlye persons to the crosse or tribulation, to the intent he would glorysie and sette out their name and renowne before their persecutour. Hyther belongeth the example of the woonderfull deliuerie of the children of Israell, of Ioseph out of prison, of Anna the mother of Samuell, of Dauid, and infinite other.

Gene 22. Iob 1234. Mar 24. Iud. 2d. Exo 78. Gene 41. 1. Reg 1. 1. Reg 17.

The cause of the crosse or tribulation, is the kinde wil, grace, or charitie of God acordinge to the sayinge of Peter. This is the fauoure of God, and to this ye be called. Also of the wise man, whom God loueth him he chasteneth. The occasion of the crosse is the selfe gospell which detecteth the hipocritical & the false worship of God which thing the hipocrites can not bere, & therefore they hasten thē selues to persecut ẏ louers and folowers therof. The formall cause of the

crosse,

crosse, or forme and manner of bearinge the
Luc 8 crosse, is pacience, accordinge to Christes
sayinge: By pacience ye shall possesse your
soules. Also according to the saying of Paul,
to all sufferaunce and pacience with ioye (as
who should say) that the hart be not angrye
with God in tribulation. Item to the
phil. 2 b Phil. Doe ye al thinges without grudging.
Grudging and griefe in the crosse be contra-
ries to ioye and reioysynge. For surely the
godly ought to ioy and reioyce in the crosse
and in afflictions in that they be such as god
wyl let them suffer for the gospels sake. And
Iaco 1 a therfore S. Iames saith: My brethren count
it for an exceeding ioy when ye fall into sun-
dry temptations, knowing this, that the tri-
all of your faith bringeth pacience. &c. Ro v.
And not onely that but also we glory vppon
Gala 5 d our afflictions.

Now that pacience is the gift of the holy
ghost, testifieth Paule, where he sayeth. The
fruit of the spirit is loue, ioy, peace, pacience
&c. Item Psa. 61. al my thinges be subiecte
to God. For from him commeth my pacience

Crosse or tribulation may bee deuided into
the outward and inward crosse. The inward
comprizeth the afflictions and temptations
of the conscience.

Partes of the crosse. The outward crosse conteyneth all out-
ward persecutions. Howbeit the inwarde
and outwarde crosse be very greatlye conioy
ned and knite thyne to thother, so that the
outward

outward afflections be seldom without the inwarde. For when wee suffer tribulacion outwardly, we be inwardly assayed and tried also with temptacions. Certes, it is right expedient to retaine and knowe this diuision of the crosse, least when wee heare that the crosse is a thinge incident and annexed to the gospel, we should forth with iudge ẏ he can not bee a good christen person which suffereth not outwardly either persecutiō or deth lyke as at this day the Anabaptistes plaie the foles in a right weighty and earnest mater which stiffly doe contende and saye, wee can not be true christen men, onelesse we suffer death and be slayne, and to thintente we myght be slayne, they commaūde vs to seke occasions. In deede the crosse as a thinge annexed to the gospell, shall neuer fayle the christen men. And albeit it shal not vexe thē outwardly, yet inwardly there shall be alwayes infinite temptacions of such paine & greuaunce that there is no man but had rather suffer death most extreme and greuous perills that might outwardly chaunce then such temptacions, so that the same temptacion be true and unfayned terrours & feares of the mynde.

Anabaptistes.

The inward crosse is much more greuous then the outwarde.

The effectes of the crosse be these. To proue and trie a mans faith, as ẏ scripture witnesseth. i Peter i. Iac i. Also in ẏ boke of Iudges. God in his anger saith cōcerninge ẏ childrē of Israell, that he would not cast forth the children of ẏ gentiles to thintent to proue

The effectes.

Iud 2 ¶

Israell through them whether they will kepe the way of the Lord to walke therin as their fathers did or not. Item in Exod. xvi. he sayth.

Deute 8 a. To trie them whether they will walke in my lawe &c. Finally in the booke of Duetero. it is rede. Thinke on all the way which the

Prou 3 .b. Lorde thy God led the this xl. yeres in wildernes, for to humble thee and to proue thee, to wyt what was in thine hart whether thou wouldest kepe his commaundementes or no, &c. To be a toke of the loue of God towards vs. For whome God loueth, him he chasteneth. To be a signe that we be the sonnes

Mach 5 b. of god. Heb. xii. If ye be not vnder correctiō, wherof al are partakers, thē are ye bastards, and not sōnes. To be a signe that we be in ỹ kingdome of heauen, and that the kingdome of heauen perteineth vnto vs. For blessed be they (saith Christ) which suffer persecution, for righteousnes sake, for theyrs is the kingdome of heauen, as who should say, they that suffer persecucion bee sure they bee in the kingdome of heauen, and that ỹ kingdome of heauen belongeth vnto them.

Dani 3
Exo 14.
Dan 3.
Gene 38
Iohn 2. 3
Mat 3. To haue a glorious delyuery annexed vnto it, of which effecte there be many exemples in scripture. As of the thre childrē in the burninge furnace. Item of the delyueraunce of the children of Israell, of Susanna of Ioseph,

Heb 12 c of Ionas, of our sauiour Christ, and of many other. To haue euerlastinge lyfe after this as a quiet, fruit of righteousnes to it annexed

annexed. For euerlastinge lyfe thapostle calleth the fruite of rightuousnes as a thinge incydent to rightuousnes, where he sayth. No maner chastisinge for the prensent time semeth to be ioyous, but greuous, neuertheles afterwade it bringeth the quiet fruit of rightuousnes vnto thē which are therin exercised. To haue a certaine and sure ioye associate vnto it, and that by promise. As appeareth in the gospell of Iohn, wher christ saith: verely verely I say vnto you, ye shal wepe and lament, and the worlde shal reiose, ye shall sorowe, but your sorowe shall bee turned into ioye. To be a signe of our blesse. Mathew .v. Blessed be ye when men shal reuile you and persecut you &c. To haue euerlastinge ioye and glorificacion with Christ associat vnto it, accordinge to Paull, we suffer with him to thintent ẏ together with him we might be glorfied. Also to Timothie. If we be dead with him, we shall together liue with him. If we be paciente we shal together reigne ẅ him. To encrease our hope in God, witnessing Paul: to this purpose we be betrayed and reuiled, that we might haue sure hope in the lyuinge God. Also Romanorum v. We reioyse ouer our afflictions, knowinge that affliction gendreth pacience, pacyence triall, triall hope.

Iohn 16.

Rom 8.

2 Tim 2.

1 Cor 4.

But these and semblable effectes of the crosse namely such as proceede of rewardes do not folowe, euen bycause of the Crosse as things properly due to the same, but bicause

such effects be promised to the bearers of the crosse. Wherfore in the v of Mathew and in diuers other places of scripture, we ought diligently to consider the causes why they that suffer persecution be called blessed, as where Christ saith, blessed be they that suffer persecution for righteousnesse sake for theirs is the kingdome of heauen. Here we must note that the cause of blisse is to be in the kyngedome of heauen so that the meaninge and sence of this texte is, that such as suffer the crosse be blessed, bicause they be in the kingdome of heauen, and not bicause they suffer persecution.

Mat 5a

Mat 5 d.

Also Christ saith blessed are ye when men reuile you and persecute you, and shall falsly saye all manner of euils against you for my sake reioyce and bee glad for your rewarde is great in heauen, here if ye will set the cause before ye shall easely haue the meaninge and explication of this place in this wise. Bycause they that bee persecuted, reuiled for Christes cause, know that they be regarded of God, and haue a sure rewarde by promise laide vp for them in heauen, therfore they be blessed.

Contraries or errours Anabaptistes.

Contraries to the crosse bee these. To graunt with the Anabaptistes that by the name of crosse is ouelye ment an outwarde persecution. To graunt that the crosse, or persecution of the godly persons chaunseth casually. To impute the crosse of the godlye vnto Satan. To deny that the crosse chaunseth

seth of the bountyfull will of GOD, of the grace and charitie of God. To beare y crosse vnpacientli and grudgingly against the forin of bearing the crosse. To curse God in persecution, or in the crosse. To bee angrye with God in tribulation. To holde that the godly parsons shall not be subiect to the crosse euen to the ende of the worlde, but that the crosse of the godlye shall once cease here in earth, that they may reigne here peaceably without all maner of trouble or affliction to thend of a M. yeares, all tiraunts and wicked persons slaine. Chiliastes

This errour long ago began of the Chiliastes, which now of late the wretched Anabaptistes haue renued. Item rashly to runne vpon persecution and the crosse. To laye the crosse vpon them selues. To holde that it is sinne to flee the crosse, where escape or fleeing may bee without preiudice of Gods name. To hold that the crosse may by resisted with the sweard, and by violence, against the manifested example Christ, and of all saints. To rush headling into the dangers of the crosse, and pray to haue the crosse and persecution, as long the Donatistes did, and as the Anabaptistes doe at this day. To graunt that he can not be a christen man, which either sufferyth not outwarde persecutions or dye for the gospell. To maintaine the opinion of fryers and monkes, that the punishments of the wicked malefactours stand for their saluation. To holde that the crosse as a good worke iustifieth. Anabaptistes. Donatistes Anabaptistes. The errour of monkes and friers

To holde that the effectes of the Crosse, whiche proceede of rewardes, chaunce vnto the godlye, euen for the verye persecucion or Crosses sake, and not bicause of the promise.

## Of Humilitie. Cap. 32.

Diffinicion

HUmilitie or lowlines towardes God, is the true feare of God, where by the conscience being terrified and made afraied with the iudgement of God, cast from them their whole confidence of theyr owne powers of their owne wisdome, of their owne righteousnes &c.

Proue Esay 46 2

This diffinition is proued sufficiently by the prophet Esay, sayinge. Thus sayeth the Lord, heuen is my seate, & ỹ earth is my foote stole, where shall now the house stande that ye wil builde vnto me? and where shal be the place that I will dwell in? As for these thinges my hande hath made them all, and they are all created sayeth the Lord. Whiche of them shal I regarde? euen him that is a lowly troubled spirit, & stãdeth in awe of my wordes. An example of this humility is excellent in Dauid who beinge rebuked of the prophet Nathan, espieth his sinne, and not trusting that by his owne proper iustitie, he might appease the wrath and displeasure of God, when he saw he should be put out of his kingdome hee knew ỹ ỹ thinge was done by gods counsell and prouidence, wherefore hee

2 Reg 12 2

trusted

trusted not to his owne powers or wisdome that he might retaine and kepe stil his kingdome. The vessell wherin this humilitie reposeth is the minde, and therefore S. Peter calleth it the lowlinesse of mynde, saiynge: see yee haue lowlynesse of minde fyxed in you. 1 Peter 5

Of humilitie the cause is of the holy ghost whose gift it is. To which is also GODS Causes. word added, for the worde of God teacheth and instructeth vs to distrust and condemne our selues, and to commit our selues wholly to Christ. Sainct Bernard maketh y knowledge of a mans selfe the cause of humilitie, for thus he sayeth. I knowe that no man without the knowledge of him selfe is saued. For of this knowledge of a mans owne selfe springeth humilitie mother of saluation, and also the feare of the Lorde which in likewise as it is the beginning of wisdome, so also it is of health. Bernard super cantica sermo 37.

This humilitie, of which wee speake hath no partes. For it is one certaine mocion of minde towardes God by wyich the consciences feared by the indgement of God dystrust them selues, to thintent they might bee holpen by the mercy and ayde of God. The ciuill humilitie or lowlynes whereby we dispise not other before our selues, is the effect of this humilitie towards God. For who so euer knoweth his owne vncleanes and wickednes shal neither contēne ne dispise other. No partes

Humilitie of religious persons.

Certes an hypocriticall and counterfeyt humylitie is that whiche our monkes, fryers chanons, and nunnes haue fayned in ceremonies and outward apparrell. This humlytie may bee rather called arrogauncye or pride.

Effectes of lowlines

The effects of this lowlines of hart of humilitie in scripture be knowen to be these. To feare God truely. To be frayed by the knowledge of mans owne sinne truely. To cast away in the sight of God, all his owne rightuousnes, holynes, wisdome, confidence. To be a contryte and humbled hart. To be a token that God will haue mercy on vs. For God resisteth the proude but to the lowlynes he geueth grace. To be a signe that we be in the kingdom of heauen, accozding to the saying of Christ.

Esay 66. psal 50 Pet 5 b.

Blessed are the meeke. Now the humble bee called blessed, not bicause of the very wozk of humilitie, but bicause they bee in the kyngedome of heauen. Item to be heard of God, as Judith saith. There was neuer proud person that pleased thee (oh Lozde) but in the prayer of the humble and meeke hath thy pleasure bene euermoze. Also psal. ci. God hath looked vppon the prayer of the humble, and hath not dispised their petitions. To bee exalted of God. Luke. 1. He putteth downe the mighty from their seats and exalteth the lowly. To beare the weaknes of others. Of this effect S. Paule treateth manykestlye to the Galathians sayinge. Brethren if anye

Judith 9 c

man

man bee fallen by chaunce into anye fault, yee whiche are spyrytuall, helpe to amende him in the spirit of meekenes. &c. And Christ Mathew. vii. Gala 6.2

Contraries to humilitie be these. To hold that humilitie or lowlynes standeth in outward gestures, clothing, ceremonies, rites, & outward thinges. To say lowlines of minde before God is our owne worke. To say humilytie euen of it selfe geueth remission of sins. To make decrees of humilitie, and certaine rewardes of them in the lyfe to come. Contraries. The erroure of religiouse persons.

## Of the Sacramentes. Cap. 33.

Sacramentes be visyble sygnes, instytute and ordayned to testify of the bountifull wyll of God towarde vs, and to moue and excite our harts to fayth towarde the promyses of God. Diffinicion

I cal the sacraments visible signes for two causes, the one bicause they be layde open to the eyes, the other bicause lyke as thinges set before the eyes do moue the sight, so the sacraments moue the hart to beleeue. Therefore S. Augustine very properly calleth a sacrament a visyble word. For lyke as the worde is a meane wherby the holy ghost moueth the harts to beleeue, and is cause together with the holy ghost of faith (accordinge to Paule. Faith is by hearinge, hearinge by the worde of God. Probacion. Augustine. Rom 10 c

So also the sacraments be meanes whereby the holy ghost moueth hartes to beleeue, and be in maner causes of the very faith.

The effects or operacions of the sacramentes

The effects of sacraments haue no ambiguite or doubt, but be most clearly espied by the vse of circumcision whiche was a signe that testified and bare witnes of the fauour of God towards Abraham. It admonished him of the promise. It lyfted him vp in temtation vnto faith, and therefore this signe is called of the apostle the seale of rightuousnes, not that it iustified Abraham, but that it assured, and as it were sealed vp his hart, and kepte him in a sure faith towardes the promise which was made vnto him. Undoubtedly no man wil wonder at these effectes of the sacramentes if he vnderstandeth the vse of the word wherfore the word serueth. And where as a sacrament is a visible word, who shal doubt but ỹ a sacrament may worke that thing in ỹ eyes, whiche ỹ word worketh in ỹ eares. Accoʒding to ỹ varietie & diuersity of sacraments, we deuide them into signes vniuersall, and signes perticuler. Vniuersal signes be such as perteine to all men alyke, and be not bound to certain persons, as baptisme & ỹ supper of ỹ Lord. Under baptim we may compʒise absolucion, whiche pʒoperly belongeth to penitents oʒ repentaunt persons, foʒ baptisme also is a signe of repentance. Truly these signes I meane baptisme (vnder which I also cõpʒise absolucion) & the supper of ỹ Lord be pʒoperly called sacraments, bicause beside that they be signes of grace, they haue also

Rom 4.2

Diuision of sacraments vniuersall sacramentes

also remission of sinnes annexed. But for-asmuch as wee se that all those thinges in a generalty may be called sacramentes which conteyne promyses to them annexed, as bee prayer, the Crosse, almes, matrymony, gouernaunce, and such lyke, therefore these and semblable ought to be referred to the vniuersall sacramentes. For prayer pertaynetth to all men indifferently, lyke as also the rest namely in respect of power. Signes partyculer be such as be gyuen to priuate or peculyer persons, or to some certayne people, as circumcision was gyuen to the Iewes. Also there were signes gyuen to Gedeon, Ezechias, and to other. In deede that these particuler signes although they were signes of grace, yet they had not promises annexed vnto them of remyssion of sinnes, as haue the sacramentes of the new testament.

Signes or sacramentes perticuler

The signes or sacramentes of the newe testament, whych pertayne properly vnto vs were ordayned and institute of Chryst. Cause

Our weakenesse gaue the occasion of instituting them. For mans mynde after the fall of Adam, being of such weakenesse that by the bare worde it coulde not haue stedfast beleue, therfore Chryst moued by our weaknesse, added to the worde certayne signes to helpe our infirmite, to thintent we might be led felingly, as it were by the hand vnto faith and the beleue of gods promyses, as testifieth also S. August. where hee saith: man before sin saw god, vnderstod him & trusted vnto him. Augustine

After

After sinne, man can not cõceiue God, onelesse he be holpen by some meanes. To these causes is added the worde, according to this sayinge, if the worde be put to the elemente, so is made the sacrament.

The effects of the sacramentes.

The effectes of the sacraments be gathered of theyr proper vse whervnto they serue, which who so marketh, together with ỹ circumstances and occasion of the ordinaunce of them shall easely se what be the effectes of the sacramentes.

Surely they may be these. To testifie of gods will towards vs, or to be signes of grace. To aduertise vs of the promisses of GOD. To exercyse and moue the harte to beleue the promises of God. To lyfte vp the godly in temptacion vnto fayth. To be tokens of confessiõ by which we cõfesse what God wee serue. To be signes of thankes geuinge. To be allegorycs and as a man woulde say watch woordes of good maners, which myght prouoke vs to serue one another, and to chaunge oure lyfe into better.

Contraries or errours.

Contrarycs to the sacramentes be these: To holde that sacramentes be onely markes of our profession, whereby the christen men are discerned from the heathen. To say ỹ the Anabaptistes that sacramentes be onely tokens or watch woordes of good maners.

Anabaptistes. Enthusiastes.

To graũt with the Enthusiastes ỹ the holy ghost is sufficient, and that wee neede no sacramentes

sacramentes, in the congregation. To holde with the scholemen that there be onely seuen sacraments, if wee call all those thinges in a generalytie sacramentes whiche haue promyses annexed. To call with the scholemen some sacramentes whiche haue no promyses annexed. scholem

To graunt with the Donatistes and other hertickes that the sacramentes may not bee handled of euell ministers. To denye the sacraments to be signes of grace. To adde any thing to the sacraments or plucke any thinge from them. To deny that the sacramentes be made by the cemming of the word vnto them To deny that sacramets be meanes to moue the hart vnto beleue To denye that the proper and principall effects of sacraments be to testifye of the louing will of God towardes vs, and to stirre our harts to faith which receiueth forgeuenes of sinnes annexed to the signes of the new testament. To graunt that the sacraments be not ratified or sure without faith or our additions. To this errour answereth Saincte Augustine in his booke of baptisme with these woordes. It skylleth not when we treete of the perfection & holynes of ỹ sacramẽt, what he beleeueth or with what faith he is endued, which receiueth the sacrament. In dede it skilleth very muche as touchinge the way to saluation, that is, that thou shouldest obteyne the effects annexed to the sacrament. But it skilleth nothing as concerninge to the question of ỹ sacrament, Donatist Augustin

crament. And euen in the same booke of baptisme he writeth thus. *Manifestum est fieri posse, vt non fide integra, maneat sacramentum integrum.* That is, it is manifest it may bee, ỳ faith not beinge perfect, yet the Sacrament may remaine perfect. To holde that ỳ effects added to the sacraments may be taken without faith. To adore and superstitiously to worship the sacramentes neuertheles in the meane season a reuerence towards the sacraments is not prohite. To wrest and straunge ly to interpret the words by whiche the sacraments be instituted. All whiche contraries thou shalt finde debated and confuted in my Cathechisme or institution of a christen mā.

## Of Baptisme. Cap. 34.

Baptisme is a signe or Sacrament instituted of Christe for remission of sinnes.

The proue of this diffinition.

Goe ye and teach (saith Christ the instituter of this sacrament) all nations, baptisinge them in the name of the father, the son, and the holy ghost. Also Marke xvi. Who so beleeueth and is baptised shal be saued, that is, shall haue remission of sinnes. Likewise Peter preachinge to the people sayde: Repente ye, & be euery one of you baptised in ỳ name of Christ for remission of sinnes.

Mat 28 d

Act 2 c

The causes farre and neere of Baptisme be

be these, the worde, the water, the minister, the person to be baptised, the godfathers and godmothers.

Of these some be of the substaunce of Baptisme, as the worde and the water according to the ordinaunce of Christe. S. Augustine of the word speaketh thus. *Accedat verbum ad elementum, et fiat sacramentum.* That is, let the woorde bee put to the element, and so let the sacrament be made. Also in another place he saith: *Verbo baptismus consecratur, detrahe verbum, et quid est aqua nisi aqua*, that is: By the worde, is baptisme consecrate, plucke away the worde and what is the water but water?

Causes of baptisme

S Augusti.

August vpa pon Iohn.

Now the minister, the person to be baptised, and the Godfathers and Godmothers, bee not the substunce of baptisme. For baptisme is made neither the better nor the woorse by reason of persons. Faith which the Anabaptistes requyre as principall cause to the full perfection of Baptisme, is not of the substaunce of Baptisme, bycause the intiertye and perfection of the sacrament dependeth onely of the word and the water, which two thinges being present it is not to be disputed further of the intierty of Baptisme. For Baptisme is intyer and perfect whether the persons be baptised, the Minister, Godfathers or godmothers doe beleeue or not beleue. Neuerthelesse this is true the obteyninge of forgeuenesse of sinnes, whiche is the effecte annexed to baptisme is requyred

faith

faith assenting to the promise of remission of
Auguſt. sinnes. And this is it that S. Augustine saieth: It skilleth not as touching the entierty of the sacrament what he beleueth, or with what faith he is endued, which receiueth the sacrament.

Great diuersitie doubtles there is as pertayneth to the way of saluation. But as to the question of the sacrament there is no difference. Sainct Augustine calleth the waye of saluation, whiche I call the obtainynge of the effect annexed to baptim concerninge remission of sinnes, how be it, after what maner and howe the Infantes receyue remission of sinnes in Baptisme, where as they haue not faith by hearinge of the woorde. I haue sufficientlye declared in my Catechisme or Institution of a Christian man.

No partes One onely thing vnderstonded in baptisme, of which we here speake, that is to wyt, the baptisme of water.

The proper effect of baptisme is remissi-
The effects of baptisme. on of sinnes, according to the saying of Peter, repent ye, and be euery one of you baptised in the name of Christ for remission of sinnes.
Act 2 B. Item of Christe. He that beleueth and is
Mat 16 d. baptised shall bee saued, that is to saye: shall haue remission of sinnes.

The rest of y effectes which folow do spring originall of things incident to baptisme, and of the proper vse of the sacraments, as: To bee a signe that wee bee deliuered from the diuell,

diuell, sinne, death, hell. &c. To be a signe of our remouinge out of the kingdome of Sathan into the kingdome of Christ. To testifie of ẏ bountifulnes of god towards vs. To be a token that we be reconciled to God. To be a washing, in which is geuen vnto vs the holy ghoste, who beginneth to mortyfie the concupisence whiche neuertheles abideth in vs, although the gilty of originall sinne bee taken away. To exercise and moue the harte to beleeue as ofte as we remember baptisme and the vse therof. To witnesse that wee bee Christians and sworne to Christ and so baptisme is a signe of our profession. To testifye that we beborne to the waues of perilles, and to the chafige of lyfe, to the intent we should bye continually as long as we lyue, from sin, and rise agayne lyke new men vnto rightuousnes as declareth Paule, and so is baptisme an allegory.

Contraries to Babtisme be these.

To consider baptisme without the promise to it annexed, which errour gendreth the contempt of baptisme. Contraries or errours

To deny baptisme with the Seleucians. To graunt with the Enthusiastes, that the holy ghost is ynough, and that baptisme needeth not in the churche. To holde that the worde and faith suffice to saluation, and therefore we neede not baptisme. This errour presumeth aboue the iudgement of Christ, whiche ordeined baptisme, which doubtles would neuer haue ordeined it if he had knowen no vse Seleucians Enthusiastes.

of it in the church. To holde that baptisme is only a signe of our profession. To say with the Anabaptistes that baptisme is onely an allegorye or watch woorde of good manner. To saye baptisme is onely an outwarde washing of the bodye whiche the outwarde satisfaction is forgeuen. To maintaine that baptisme is perfect and intier although the water be not there. This errour is against ye matter of baptisme. To saye that spirituall baptisme sufficeth, wherby we be baptised of the holy ghost. To holde that baptisme is whole and perfect without the word To say that baptisme is not perfect or sure, but it is to be reneued agayne, vnles faith be present.

Anabaptistes.

This errour is confuted sufficiently well in the causes of baptisme by the woordes of Sainct Augustine. To saye that euell ministers make baptisme not good, whiche errour Saint Augustine confuteth. To graunt that for the vnfaithfulnesse or worthynesse of the Godfathers or Godmothers Baptisme lacketh of his perfection. To denye that a manne is apt and meete to be baptised at any time of his age, whiche errour binde the kingdome of Christe vnto obseruacion or marking.

Aug. contra crescencium grammaticum.

For if the kingdome of Christ commeth not as (Christ him selfe witnesseth) with marking, ergo nether baptisme commeth by marking, whiche is a parte of the kingdome of Christ. To hold ye either we be otherwise to be baptised then in the name of the father,

the

the sonne and the holy ghoste, or that this forme sufficeth not. This errour is against the forme of baptisme. To holde that to bee dipped thrise in the water is by Gods lawe. To holde that baptisme is good ynough oute of the congregation, although the persons baptised returne not vnto the congregation, vndoubtedly if they do not returne their baptisme is to their destruction as sheweth S. Augustine. To say that baptisme made with corrupt wordes is of no force, but ought to be done againe. To deny that in necessitie it is lawfull for euery person to baptise. To take rashly or without callinge the office of baptising, no necessitie constrayng thervnto. To holde that suche as bee baptised of heretickes ought to be baptised againe. To holde that theffects of baptisme do folow baptisme for other causes then for faith concerninge the promise. To saye baptisme taketh awaye in vs the naturall concupiscence or lust. This errour is openly false against common experience, albeit the gilte of originall sinne is taken away. To say that the gilt is taken away by baptisme, but not the paine or punishment. To saye that baptisme is not a comfortable thinge vnto vs throughout our whole lyfe, so that by it we may lyft vp and solace our selues. To deny that theffects of baptisme do endure continually vnto vs to our consolatiō. To deny repentance vnto such as fall after baptisme with the Monastians and Anabaptistes.

Augustin.

To deny mortificacion and regeneracion after baptisme with the Catharians. This erroure springeth of ignorance of original concupicence or sinne stickinge in vs. To deny the ceremonies adyed to baptisme, by mans authorytye, be thinges indyfferent, that is to wite, which may be left vndone or may be done so the same be not wicked without danger or scripte of conscience. To make but a trifle of the mistical sacrament of baptisme. To hold that men ought as often times to be baptised as they fall into sinne. To holde that bycause of the effect of baptisme which is remission of sinnes, baptisme is the ofter to be vsed, to thintent we may ofter receiue forgiuenes of our sinnes. To hold that children not yet borne are to be baptised in their mothers womb or those which partly be borne & partly yet sticke in their mother. Against this erroure saith sainct August. in this wise. Nothinge can be borne again, which is not yet borne. To say that infants which be baptised at home in tyme of neede accordinge to the forme appointed of Christ conteined in these wordes, in the name of the father and the son and the holy ghost, ought to be baptised againe in ỹ temple. To holde with the Anabaptistes that children are not to be babtised, tyl they come to thagge of discrecion. This erroure is newe and was neuer herd in the church of Christ before.

Anabaptistes. Catharians

Anabaptistes.

Augst ad dardanum.

Anabaptistes.

These contrarees and other more I haue confuted in my catechisme or institucio where thou

thou shalt finde a complet and entier treatise of baptisme.

## The supper of the Lorde.
## Capitulo. 35.

The supper of the Lorde is a sacrament ordeined of Christe hym selfe, ẏ such as haue faith in these wordes of Christ the promiser (that for you is giuen and shed for the remission of sinnes) may receiue pardon of all their sins to thintent that also they may forgiue their neighbour and do them good freely after the example of Christ. Diffinicion Mat 26 c.

Probations of this diffinition.

That the supper of the Lorde is thordenaunce of Christe, teach three euangelistes. Mathew, Mark, Luke. To whō also S. Paule agreeth. Remission of sinnes is the effect added by the promise of Christe vnto this supper. But is not here taken but by hauinge faith vpon the wordes of Christe the promyser, which be these: geuen for you or shed for the remission of sinnes. Finally, for asmuche as this sacrament is a signe of mutuall charitie as thapostle teacheth, therefore I haue made the small fruit of remission of sins, that we should so loue our neighbour, and studye to do him good, as Christ loued vs & did vs good. The causes of the sacrament of the Lords supper be these: Christ the institutor, the word, bread, wine, ẏ receuer, & ẏ minister. The word, ẏ bread & wine be of the substāce Mat 26 c Mar 14 c Luc 22 c 1 Cor 11 c 2 Cor 10. Causes of the Eucharistie or Lordes supper.

of this ſacrament which beinge preſent it is not further to be diſputed concerning the entiertie or perfection of the ſacrament. The receiuer & mynister whether they be good or euill, whether they beleue or not, beleue by their naughtines or wickednes nothinge is detracted or plucked from the perfection and holynes of this ſacramente, likewiſe as nothinge is added by the goodnes and faith of them. Albeit in the meane ſeaſon it is true, that the effect annexed to the Lordes ſupper, concerninge remiſſion of ſinnes doth not followe the eaters and drinkers in this ſupper, oneles they eate alſo by fayth the wordes of Chriſt the promiſer. The materiall cauſes of this ſacramente be the breed and wine, of which this ſacrament the body and blood is made. The formall cauſes be to eate and to drinke. The Lordes ſupper is not deuided in partes, oneles a man will drawe partes out of ỳ matter of which it is made, I meane of the breed and wine or of other thinges preſente of which conſiſteth ỳ body and blood of Chriſt. Certes of the coniunction or rather conglutinacion of theſe thinges, is riſen the errour of one kinde contrary to the ordinances of Chriſt, and the vſage of the auncient church. The fathers, folowinge ỳ apoſtle haue not vnaptly made two maner of eatinges of the lordes ſupper. The one they cal ỳ ſpirituall or ſacramentall eate which is done with the mouth onely without fauth. And as S. Auguſt ſaith which no ſpirituall refection folowith.

No partes

Of the two ſortes of eatinge Auguſt.

This

This eating maketh vs to vse the Lordes supper vnworthely. And of this Paul maketh menciō writinge to the Corenthians, in this wise: wherfore whosoeuer eate of this bread or drinke of ye cup vnworthely, shalbe gilty of ye body & bloud of ye lord. Also he saith, whoso euer eateth & drinketh vnworthely eateth & drīketh his owne dānaciō, bicause he maketh no diference of ye lords body. The other they called ye spiritual eating, which is dōe by faith and which the spiritual refection doth folow. This maketh vs to vse the Lordes supper worthely. Of this, thus writeth Paull, let a man therfore examaine him selfe, & so let him eate of the bread and drinke of the cup. Now he examineth him selfe, which by faith commeth to the lords supper and pondereth well with him selfe ye vse and profite of this supper, and so discerneth this supper frō a fleshly supper. Doubteles this spiritual eating christen persons do dayly vse although they receiue not the sacrament, whē spiritually they be implanted and grafte in Christ by faith, ye they may abid in Christ and Christ in them. Of this eatinge speaketh Christ through ye whole sixte chapter of Iohn. But to eat together with ye mouth & also ye faith this only maketh ye worthy and holsome eating of this supper. This supper for as much as it is a sacramente of the newe Testament, therfore remission of sinnes is ye proper effect therof, which is purchased by faith or credite geuen to these wordes of Christ the promyser.

1 Cor 12 f.

The spiritual eating

1 Cor 13.

Iohn 6 a.

The effects of the lords supper.

Mat 26 5.

Geuen for you, and shedde for the remission of sinnes. To this effect these also folowinge may be added. To haue rightwousnes. To haue euerlastinge lyfe. For these two effectes be annexed to remission of sinnes. To testifie of the bountyfull will of GOD towardes vs. To testifie that Christ dwelleth in vs. To admonyshe vs of the promises of GOD.

To be a signe that God is appeased. For such as beleue that they receyue in this supper forgeuenes of sinnes, be also assured that God is pacified, and well contented with them comforting them selues with this sacramente, as a signe of most certaine grace and attonemente. To bringe hope vnto the consciences, when approchinge by faith to this supper we be throughly perswaded y we receiue remission of sinnes.

To kindle ryse and stir vp our faith. To prouoke vs to mutuall loue and charytie for the supper of the Lord is a token of brotherly charitie. To moue vs to worke well least we pointe and defile againe our bodies which be nowe ioyned to the body of Christ. For to this intente we be iustified or receiue remission of sinnes in this sacramente that we should worke well accordinge to Paull, wee be his workemanshipe created in Christ Iesu to good workes, so that the ende of iustification is to worke well. To testifie that we be Christians, and appertaine to Christ. Thus the supper of the Lorde is a token of

Ephe 2 b
Rom 6.

one

our profession. To stirre vs to geuinge of thanks. And therfore of the auncient fathers this supper is called Eucharistia, that is to say, a thankes geuing.

Contraries and errours against this supper be these. To bring forth superstitiouslye with the Thomistes fondrye figures & tipes of this supper out of the olde testament. Albeit the eating of the pascal lambe may bee a figure of this sacrament. To holde that the supper of the Lorde is onely a marke to dyfterne the christen from the heathen. To saye with the Anabaptistes that the supper of the Lord is onely a signe of brotherly friendship or loue amongs the godly persons. To holde with the papistes that the supper of ye Lorde is an oblacion or sacrifice to bee applyed for other both quicke and dead, so that this sacrifice may deserue and merite vnto them remission both of *pena* and *culpa*, that is, of the payne and of the blame or fault. This errour shall be sufficientlye espied by the comparing together of the common and euangelycall supper, and of the priuate and papisticall masse, in which comparison wee see that the popishe masse agreeth in maner nothinge at all with the Lordes supper which Christ instituted. To deny that mans reason is not forthwith offended by this sacrament, when it neglecteth the word and commaundement of Christ the institutour. To denye ye mans reson, is not forthwith offended with the vylitie of this supper when it considereth it wo-

why this sacramente is called Eucharistia

Contraries Thomistes.

Anabaptistes.

Papistes

Papisticall Masses.

out the promise annexed vnto it.

Scholem en

To denye in this supper that vnder breade and wine is ministred vnto vs the true body & true blood of our Lord Jesus Christ. To dispute superstitiously (as of certaine schole-men heretofore it hath bene disputed) of the presence of the body and blood of Christe, or how anhafter what fashion the body & blood of Christ is there present, or how great and how litle it is. To interpret the wordes of the Lords supper allegorically. To put to, or take fro the supper of the Lord. To deny that the cause of putting to and taking from in this supper is the selfe reason. To steale from the lay persons the one kinde, euen the blonde of the Lordes contrarye to the ordynaunce of Christ.

To say that a sufficient cause of the aforesaide theft is the feare of daungers least any thing might be shed out of the chalice. This errour for the most part I am wonte thus to answer, lyke as the testament or last wyll is not chaunged because of the feblenesse of the heire, neither the heire is depriued of his enheritable goodes nat withstandinge hys feblenesse or infirmitie. So neither wee should haue bene spoyled and robbed of the one kinde for any manner of our infirmytie. To hold that the Lordes supper is not truely ministred of euill ministres. To denye the two sortes of eatinge the Lordes supper, the one wherby we vse this supper worthelye, the other whereby wee vse the same vn-

worthilye

worthilye. To denye that in our times the confusion of the spirituall eating, whiche yet daylye christen men doe vse by faith although they approche not to the sacramente by the sacramentall eatinge, hath ingendred the errour of this supper. To appointe and lymite precisely a certeine time to take the Lords supper. To compel with Manichees the takers of this supper to take it tempered with mans seede. To wringe out bloud with the Cataphrigis out of children of a yeare old (which bloud they fetch out of the whole body of the childe by lytle small prickings) & mingle the same with floure makinge breade thereof whiche they vse in the supper of the Lorde. To vse with the Aquaries water in steede of wine. To minister in the lords supper with the Artotyrites bread with cheese. To holde that outward preparations make vs worthy to the Lords supper.

Manichees The cursed errouree of the Cataphriges. The heresy of Aquaries The heresy of the Artotirites.

To approch to this supper without al renerēce and sobrenes. To deny that such are to be driuen away from the lords supper according to the vsage of the auncient churche as be notorious sinners and vicious persons. To holde that this supper is not an entyre and perfect sacrament vnles the faith of the receiuer be present. I answer with S. Aug. as before in ye title of sacraments. To say ye we may receiue remission of sins, which is ye proper effect of this supper without fayth or for any other thinge, then because of fayth.

To denye the foresayde effectes of the

Lordes

The errour of papistes

Lodes supper or to admit some of them, and to reiect and damne other some. To holde that the supper of the Lorde euen for the woorkes sake doth iustifie and that without any good motion of the vser, that is to saye, without the faith of the receiuer of this sacrament. To assigne or impute the effects of this supper concerninge the remission of sins partly to the selfe supper and partly to faith.

The heresy of a romishe sainct

To maintaine with Thomas of Aquyne, the body of the Lorde was once offered on the crosse for oryginall sinne and is nowe continually offered in the Aulter for daylye trespaces.

## Of Sacrifice. Cap. 36.

Diffinicion

Sacrifyce in a generalytie is the oblation of our woorke, whiche wee render to God whom we haue knowen to be such one, to whom wee geue deseruingly this worshippe.

Proue.

That sacrifyce is an oblation is certaine. For to sacrifice signifyeth here to offer, and where as I added, of our woorke, I note the difference betweene such thinges as we offer to God, and such thinges as God offereth to vs. The words that folow in the diffinicion shew the occasion of sacrifyce, which is the knowledge of some god amongs men. For whom euery man euen from the beginnyng of the worlde hath knowne or decreed with him selfe to be a God, him he hath stu-

dyed

dyed to worship, to honour, to geue thankes vnto, & to testify this knowledge with some certaine worship toward the same God thus knowen. And bicause sacryfice is the principall part of worship, therfore by it they haue declared their studye and zeale towardes the same God.

Finally, I added deseruingly to thintent I woulde shewe the powers of our knowledge, which not onely consist in knowinge him to be God, but also that he createth, gouerneth, and conserueth al thinges creat. This knowledge of God, whiche euen of the lawe of nature is after a maner knowne, engendreth in men a minde which beleeueth that we ought of duty, and not without cause to worshippe such a God.

The efficient causes of sacrifices be ẏ selfe offerers. The materiall causes be taken of the thinges offered, as bee the beastes, the fruits. &c. Causes

Now the occasion of sacrifices was the natural knowledge of God in al men, as I haue sayde before: Of this knowledge certifyeth vs the apostle. And euen there where as hee saith that the gentiles glorified not GOD whō by ẏ law of nature they knew by this he also commendeth a certaine worshippinge of God naturally put in the gentiles. Of this worshipping is sacrifice a part, wherefore I conclude the occasion of sacrifices was vniuersally by nature in all men, euen as there was The occasion of sacrifices. Rom 1c.

was naturallye a certaine knowledge of God. I speake here of the generall occasion of sacrifices cõmon to al me euen of nature, that they should worshipp suche as they take for GOD. I speake nothinge here of the true worshipp of God, I speake nothinge of those sacrifices which of a faith haue proceeded amongst the godly before the law geuen or after the lawe by speciall commaundement. But I dispute here generally of the indifferent and common occasion of sacrifices concerninge the lawe of nature whereby euen from the beginninge of the worlde, men haue worshipped such as they haue bene perswaded to be Gods, although not with the true worshipp or acceptable sacrifices to god. But concerninge ỹ worshipp and sacrifices of the godly by which they haue rightlye worshipped God, and whose sacrifices haue bene acceptable to God, and as the scripture saith *In odorem suauitatis*, that is to say, for a sweet sauour or sauour of sweetnesse, ye shall vnderstande that a distinction is to be had betweene the true and right worshipp, and betweene ỹ generall worshipp proceding of nature & again betweene the sacrifices of the godly which please God, & betweene the general sacrifices proceding of the law of nature. The true and right worshipe of God hath no occasion of nature. For nature is corrupted. So nyther the sacrifices of the godlye which please GOD can haue occasion of nature, wherefore wee oughte to thinke

A distinction betweene the worshippes or sacrifices of the godly and of the vngodly.

thinke that the holy Ghost and faith were ȳ causes of ȳ true worship of God and of ȳ sacrifices of the godly, the holy ghost as giver (for al our good workes be giftes of the holy ghost). Faith as a cause mouinge to gratitude and kindnes, for as much as faith can not be vnkinde. So Abel without doubting rightly instructed of his parentes concerning the promise made of the seede and beinge iustified by faith willinge to declare vnto God his kinde hart offered vnto him sacrifices, of which god loked because they were offered in faith as teacheth ȳ Apostle wher he saith. By faith Abell offered vnto God a more plentuous sacrifice then Cain. But Cain offered sacrifices not moued by any faith of which he had no sparke, but by the general occasiō of nature whereby all men be impelled vniuersally to some worshippinge of that God that they knowe. For this cause God regarded not ȳ sacrifice of Cain, like as he allowed not the sacrifice of ȳ other gentils or worshipes wherwith they worshipped God whō they knew other whiles by the ymage of mē, other whiles of beastes, as witnesseth Paull to the Romans.

Gene 4 a

Heb 11 a

Gene 4 a

Noe builded and Aulter to the Lorde and of all ȳ cleane beastes & cleane fowles offered a sacrifice vpon the aulter & this was a iuste and perfite man, wherfore he had also faith which moued him to declare againe his kinde harte towards his God for the great benefite of preseruacion from drowninge.

Rom 8
Gene 6 d

And for as much as Noe offered those sacrifices by faith they were acceptable to god wherfore it folowleth in the text, & the Lord smelled a swete sauour, I conclude therfore of these examples that faith gaue occasion vnto the godly as well before the lawe was geuen as after by commaundement of sacrifice and worshipping God, and furthermore caused that the same worships and sacryfices were accepted of God.

Gene 8 d

There be also some persons in this opinion and that without sure groundes that referre the first and originall beginning of seruing God by sacrifyces vnto the godlye fathers of whom they will that the gentiles had their beginning by foolyshe counterfeytinge to offere their sacrifices but as commonly it commeth to passe, folowinge the outward worke of the fathers without their faith, euen as yet at this day they folow many woorkes of sainctes, but their faith they folow not.

Thus it is very lykely that the Gentiles in sacrificing of their owne children folowed Abraham which by a speciall commaundement was commaũded to offer his son Isaac.

Sacrifice taken in a generralytie for a seruice of God indifferently amonge al men, proceedinge of the knowledge of some God, is of one onely sort, that is to wete, a sacrifice of praise, which as well the godly as the heathen, sithens the beginning of the worlde

Parte.

haue

haue studyed to vtter their kyndnesse to wardes hym, whom they haue knowen for God, saue that the godly haue had other occasions or causes and also an other intence of their sacrifices, whiche were acceptable vnto GOD bicause they proceede of faith. Afterwarde in the law came sacrifices of redemption, which be called propiciatory Sacrifices, whiche redeemed righteousnesse in the commonalty of Moses. Sacrifices propiciatory or of redempcio

Beside there is yet another sacrifice of redemtion, which is a sacrifice for sinnes made to reconcile and pacifie God. This toke hys occasion at the fall of Adam, which after hee had sinned and agayne receiued by grace a promise that his fall shoulde bee redressed, forthwith in the selfe promise this sacrifice of redemption began to stande for the sins of Adam, through faith vppon Christe that was to com, the offerer of this sacrifice, who should offer in the latter daies a propiciatorye sacrifice for the sins of the whole worlde for a perfect & euerlasting rightwousnes. In this offerer or Priest, I meane Christe beleeued the fathers and became partakers of this sacrifice.

The effect of sacrifice taken in generalyty is one onely, and hath bene general amongst all men, that is to wete, to offer some thinge to GOD that might testifye their louinge hart towards him. Effectes.

Neuertheleſſe it is not all after one fashion in the godlye and in the vngodlye gentyles,

which folyshly haue counterfaited the godlie. But to the intent all thinges may be the cleerer in this behalfe. I will set forth seuerally the spyces or kindes of sacrifice, wherein ye shall see openly the finall effectes of all Sacrifyces.

The contraries of Sacrifice in a generalytie, I shall bring forth after the treatie of the kindes.

## Of sacrifice propiciatorye or of redemption.

I Thinke it good to beginne with the sacrifices of redemption. For this began before the sacrifice of prayse: euen than when Adam receyued the first promise of the seede to come, which promise Adam beleeued, and bicause of his faith which he had vppon Christ the Bysshop and offerer of this Sacrifice of redemption to come, he was saued as all the rest of the fathers that came after were.

Now this faith afterward brought forth sacrifyces Eucharisticall, that is saye, sacrifyces of praise and thankesgeuing, whereby the godlye woulde vtter their gratitude and louinge kindnesse towardes God for the remission and grace promised them in the offerer of the Sacrifice of redemption to come.

Truely there be two sorts of sacrifice of redemption. The one which serueth in the com-

commonalty of Moses to redeeme the righ-
tuousnes of the lawe. The other which was
auaileable alwaies before God, and is yet
auailable continually because the priest or
offerer of it, I meane Christ, is eternall and
euerlasting for the redemption of sinnes and
to obtaine vs the fauour of God.

## Of the propiciatorye sacrifice of Moses law.

A Sacrifice of redemption in the common wealth of Moses, is a worke that redemed the iustice of the law, that he whiche had committed sin should not be excluded out of the common wealth of Moses, & it is a figure of the true sacrifice of sinnes before God. Of the propiciatory sacrifice in Moses law. Proue.

This diffinition is certaine by the epistle to the Hebrues. chap. ix. where the apostle plucketh from all the sacrifices of Moses law al maner of perfection in the conscience. For he sayeth thus. Into the seconde table went the high priest alone once euery yeare, and not without bloude, whiche hee offered for him selfe, and for the ignoraunce of ỹ people, wherefore the holy ghost this signified, that the way of holy things was not yet opened, while as yet the firste tabernacle was standinge, whiche was a similitude for the time then present, and in which were offered gifts and sacrifices that should not make the mynister perfect, as perteining to the conscience &c. But Christe beinge an high Priest &c. Heb. 9 b.

shall purge your conscience from dead workes for to serue the liuinge God. Also it folowe-eth in the x. chap. Euery priest is redy dayly ministringe and often times offereth one ma-ner of offeringe which can neuer take away sinnes. &c.

By which wordes the Apostle taketh away from the propicatory sacrifice of Moses the purgacio of sins, wherfore for as much as such sacrifices could not take away sinnes, it is certaine that such sacrifices of Moses lawe onely serued to make men rightuous in the eye of the lawe.

Finally that these Mosaicall sacrifices of redempcion were figures of the true sacrifi-ces for sinnes in the sight of God, is manyfe-ste by the epistle to the Hebrues, namely in the x chapter.

Causes

The causer of thys sacrifice is God, which commaunded this sacrifice to the childzen of Israel, to admonish the of ỹ true sacrifices of redempcion, which Christ the high bysshop in time comming should offer. Moses was the publisher of this sacrifice. And the high bysshop was the offerer of it.

Partes.

Of thys sacrifice be no partes, oneles a man will take the diuers kindes in stede of partes. For vnto this sacrifice belonge all such sacrifices as were made for sinnes or tresp aces as offeringes, &c. Of which men-cion is made in the iii. and v. chapter of Le-uiticus.

The effectes of the sacrifiice of redempcio

in Moses lawe were these. To reconcile the Jewes to theyr company againe. To redeme the iniurie of the lawe. These effects be certaine by the examples of such as haue bene reconcyled by these sacrifices vnto that publique weale of Moses. Also wher as ỹ Epistle to ỹ Ebrues plucketh frō thē redēpcion of sinnes before God it leadeth vnto thē redempcion of iniurie in the policy of Moses. Item to purifie or sanctifie to the purgacion of the flesh, Hebrues ix. Effectes.

For if the blond of oxen & of gotes, and the ashes of an heyfer, whē it was sprinkled, purified ỹ vncleane as touching ỹ purifying of ỹ flesh. howe much more shall the blonde of Christ which through the eternall spirite offered him selfe without spot to God, purge your consciences from dead workes to serue the liuinge God. To be figures of the true sacrifice of Christ as testifieth the saide Epistle to the Hebrues. For the lawe which hath but the shadowe of good thinges to come, &c. Heb 10 3

The sacrifice of redempcion before God.

The sacrifie of redempcion that serueth before god, is satisfactory worke for the sinnes of other, reconcyling God and appeasing his wrath. Diffinicion

In this diffinicion is no difficulty, of which who so doubteth is no christen man Heb. ix. Howe much more shall the blonde of Christ which thorow the eternall spirite offered him Probacion

selfe without spot to God, purge your consciences from dead workes. Item in ẏ same chapter. Christ was ones offered to take awaye the sinnes of many.

Causes. The causes of this sacrifyce be, God the promiser, and Christ ẏ high bishop or offerer.

Partes. here of be none. This sacrifyce is not parted. For ther is one onely sacrifyce of redempcion for sinnes before god, appeasing the yre of God and satisfiinge vnto God concerninge perfect righteousnes enduringe for euer. Hebrues ix. he entred ones for all into the holy place and founde eternall redempcion.

Effectes. The effectes be taken of the aduauntages and commodytes which this sacrifyce hath brought vnto vs and be these. To driue away sinne as witnesseth the sayd pistle to the Hebrues, where it is thus saide. But nowe in thend of the worlde hath he appered ones to put sinne to flight by the offeringe vp of him selfe to put out sinnes. Esay iiii. After he hath gen his life a sacrifice for sinnes. Romains ix. Of sinne he condemned sinne that is to say, hee put out sinne by sacrifice which by the Hebrues phrase is called sinne as to the Corenthians, him which knew not sinne he made to be sinne that is to say, a sacrifyce for sinne. To purge our consciences from dead workes. To purifye or sacrifye the beleuers accordinge to ẏ saying of Christ in the gospell of Iohn where he saith.

Heb 9 g.

Heb 9 d.

As thou diddest sende me into the world euē

so

so haue I sent them into the worlde and for their sakes sanctifie I my selfe, that they also might be sanctifyed through the truth. Iohn 17 c.

Fynally hyther vnto may bee referred all ye effectes or vtylyties of the death and passion of Christ.

## Of sacrifyce of thankes or prayse.

Sacrifyce eucharistical that is to say a sacrifyce of thankes gyuinge or of prayse is an oblacion of our kindenes whereby after we be ones reconciled to god by ye sacrifyce of Christ, wee honour God, prayse him and giue him thankes. D

This diffinycion is crteaine for it is euident by the epistle to the Hebrues, that there is one onely purginge sacrifyce for sinnes, wherfore it foloweth that al the other works in which such as be reconcyled to god do declare their obedience towards hym by honoringe, prafynge and geuinge thankes be sacrifyces of praise, and not of redmpcion. The probacion.

Of which sacrifyce ther be .ii. kindes, the one is Mosaycall, the other is of the newe testament. Particion

The Mosaycall sacrifyce of prayse was whereby oblacions were offered of the children of Israell to testifye their obedience and thankefulnes towardes God. Diffinicion

Prose. Of this diffinicion no man shall doubt after he shal perceiue that there is one only sacrifyce of reuemption for sins.

Causes The causes of this sacrifyces bee these, God the instigatour, Moyses the publysher, the preistes the offerers, also they in whose name this sacrifice was offered, and fynally the commaundement to offer.

Partes. The sondrines of sacrifices proceeding of such thinges as were offered, and of the circumstaunces of them suffiseth here in steede of partes. For alheit there were sundrye kinds of this sacrifyce, yet they tempted to this ende, euen that the Israelits should by them declare their obedience towards God. Hither belong oblacions, retribucions, fyrst fruits, tenthes &c.

Effectes. The effectes of this Mosaicall sacrifyce were these: To declare their obedience towards God. To rendet thanks to God. To praise God, and semblable.

## Thankfull sacrifices of the new testament.

Diffinicion Sacrifyce of praise of the new testament is whereby we honour, praise and thank God for the receiued remission of sinnes in Christe and his other benefyts.

The probacion. In the new testament outward sacrifyces, slaughters of beastes, or other ceremonyes be no longer in force and strength, but onely spirituall

spirituall workes of the hart and of thelection of such a person as is borne againe in hart by the holy ghost, accordinge to this of S. Peter. As lyuinge stones yee are made a spirituall house, and an holy priesthode, for to offer vp spirituall sacrifyce acceptable to God by Jesu Christe. Also accordinge to this of Saint Paule. Make your bodies a quick sacrifyce, holy and acceptable to God, euen your reasonable sacrifyce. Item, Hebrewes, 13. By him let vs offer the sacrifyce of praise alwaies to God, that is to saye, the fruite of those lips, which confesse his name. Item, the true worshippers (saieth Christ) shall worshippe the Father in spirite and trouth. 1 Pet 2 2; Rom 12; Iohn 4.

All these places do shewe that the thankfull Sacrifyces in the newe Testament bee spirituall, wherein wee offer our thankfulnesse vp good workes vnto GOD for our righteousnesse and other benefites receyued in Christ. For thankfull Sacrifices bee nothing els then good woorkes of the godlye whiche serue for the declaration of their kindnes towardes God, and for to prouoke other to gene credite to the gospell, & thanks to God.

Causes of this sacrifice be these. The holy ghost. The commaundement and faith. The holy ghost is cause for as much as he createth in vs newe mocions & newe willes meete to do spirituall workes or sacrifices.

And therfore also I suppose that the sacrifyces of christen men bee called spirituall sacrifices not so greatly bycause they be spirituall sacrifyces, as because the holy spirite worketh them in vs. The commaundement is cause, for as much as we bee willed by Gods cōmaundement to worke well, by which also we be assured that our sacrifyces or good workes bee pleasaunte and acceptable to GOD. Nowe, faith is the cause, in as much as it is a degree to the receiuing of the holy ghost. For faith taketh holde of Christ. Christ geueth the holy ghost. The holy ghost engendreth in vs new minds and spirituall which bee able to offer spirituall sacrifyces.

Furthermore, faith is the meane whereby
Rom 14. 6 our sacrifyces please God according to Paull what so euer is not of faith is sinne. Also it is impossible to please GOD without faith. The impulsiue cause to these sacrifyces is taken of the comlynes or conuenience. For sythens we be the people of god and priestes, it is cōuenient that we haue some sacrifices. To formall causes of this sacrifyces putteth Paull Romanorum. xii. where he saith the liuely and holy sacrifyce.

Parius Of one sorte be al thankefull sacrifyces in the newe testament, euen proceadinge of spiritual affections of the hart which is renewed and againe borne by the holy ghost. Howe be it bycause the good workes of sainctes or godly persons be of towe sortes, some of the

first

firſt table, which preſcribe as wel the inward as the outwarde worſhip of God, and ſome of the ſecond table which containe the cyuill and honeſt maners or offyces towardes the neighbour.

Therefore we may alſo make two kindes of euchariſticall ſacrifices in the new teſtament not that they be double and of two ſortes of their owne proper nature, but becauſe they conſiſt in two kindes of woorkes, to the perfect executing whereof, be required the ſelfe ſame pure affections and the ſelfe ſame holy ghoſt to make thoſe woorkes holy and ſpirituall ſacrifyces.

Thankfull ſacrifices of the firſt table.

The ſacrifices therefore out of the firſt table be theſe. Faith towards god, feare of god Prayer or calling on God. Loue or charity of God. Preaching of the goſpell. Thankes geuing. Confeſſing of God and ſemblable partaining to the inward and outwarde ſeruing of God.

The ſcripture is full of places which teache theſe ſacrifices to bee moſte acceptable to GOD, & therefore often times they be called Odours or Sauours moſte ſweete, placable Sacrifices, acceptable offeringes to God.

Thankefull ſacrifices out of the 2. table

Of the latter table be taken forth theſe ſacryfices. To helpe the neighbour. To honoure the parentes and rulers. Not to ſlaye. Not to commyt aduultery. To abſtayne from theſte, and ſuche lyke whiche albeit they be outwarde thinges or woorkes

yet

yet they be called spirituall sacrifices, forasmuch as for the most parte they bee done by the worke of the holy Ghost, and with a consentinge minde. To bee shorte all the workes of saintes ought to be referred hyther, yet euen the vilest and most base workes. For they tende all vnto one marke.

Effectes.

Forasmuch as the eucharisticall or thankefull sacrifices of the newe testamente be nothinge elles but good woorkes of the Godly: therfore they haue the same effectes in common that good woorkes haue with these.

To prayse, to honoure God with these sacrifices. To render graces to God aswell for the receiued benefite in Christ as for al other which god doth bestow daply vpon vs.

To exercise by these sacrifices our faith.

To prouoke others by these sacrifices that they may beleue the gospell and glorifie GOD. Many more effectes of this sacrifyce may be brought hither out of the effects of our good workes.

## Contraryes to the whole sacrifice.

Contraries to sacrifice bee these. To graunte that sacrifice generally taken, is a purginge sacrifice for the redempcion of our sinnes. To deny that the gentiles receyued their custome of sacrificinge eyther of nature which teacheth a certain worshipping of such god as it knoweth or of a folowing & imitacion of the Godly fathers. To holde

that

that the sacrifices of the godlye, of the rude gentiles were all one and of lyke vertue before the law was geuen. To holde that the godly before the lawe geuen were moued by any other cause to doe thankfull Sacrifyces then by faith inforcinge their kindes as her proper effects. Abraham concerninge the offering of his owne sonne had a speciall commaundement of God. To say that the godly fathers before the lawe was geuen, deserued rightuousnesse by their sacrifyces, and that after the law was geuen first before the propiciatory sacrifyce of Christe for rightuousnes. To denye that forthwith euen in the verye promise made vnto Adam, the sacrifyce of Christ stoode for the sinnes of Adam when hee harde the voice of God saying vnto him that the seede of the woman shoulde tread down the head of ỹ serpent. To mayntaine more sacrifices for purginge of sinnes than the onely sacrifice of Christ. To maintaine more sacrifyces of redemtiō then two, the one Mosaical the other of Christ. This for the sins before God, the other for the redemption of rightuousnesse in the common weale of the Iewes. To hold that the Mosaicall Sacrifyce of redemption redeemed sinnes before God. To holde that the new testament doe yet after a manner require as well purginge sacrifyces for synnes. as the eucharisticall or thankfull sacrifyces of Moses. To say that our thankefull Sacrifyces there, is some cause in vs. To holde the sacrify-

Genese.

The errour of papistes.

crifices of praise do please God in other then such as be reconciled.

Papistes & Scholemen

To holde that our sacrifice of praise doe satisfie for sins, and doe iustifie. To maintaine that our thankfull sacrifices may be applyed for others, so that they may deserue vnto them remission of sinnes euen for the verye woorkes sake. To confounde with the papistes Sacrifice and Sacrament togethers, where as God offereth in this his grace vnto vs and in the other wee offer laudes and thankes to God.

Papistes.

## ¶ Of Repentaunce. Capi. 37.

Diffinicion

Repentaunce is whereby, by true contricion wee dye vnto sinnes, and lyft vp againe our selues from synnes for the receeuing of forgiuenes of the same.

The probacion of the diffinicion.

This diffinition whiche is made of the partes of repentaunce is very certayne. For of repentaunce there be two partes, contrition and faith, which two if I can proue that they concurre and meete together in repentaunce and can not be plucked the one from the other then my diffinicion shall bee moste certaine, notwithstanding, that all the schole doctours be against it.

Mat 11 d.

In Marke i. Christe sayeth. Doe repentaunce and beleeue the gospell. In the gospell of Math. he saieth. Come vnto me al ye that labour and are laden, and I shal refresh

you

you. Here labour and burthen signifieth contricion. To come vnto Christe is to beleeue that for Christ, sinnes be released, whiche thing Christ calleth to be refreshed. Item Matheyv.3. Repent ye of your former lyfe. This part is contrition, for at hande is the kingdome of heauen.

This part requireth faith, whereby wee come to the kingdome of heauen, and wherin is found remission of sinnes. Saint Paull euery where maketh mencion of these two partes where as he ioyneth together mortyfiynge and quicknnge, as Romanorum. vi. Colosians. 2. And in other places of scripture eftentimes these 2. partes of repentance be coupled together as in the booke of kings where it is saide. The Lorde killeth & maketh aliue, bringeth downe to the graue, and fetcheth vp againe. Examples hereof be these. Dauid beinge chidden of the Prophet Nathan, and made afraied saieth. I haue sinned against the Lord. This part is contricion. Afterwarde the prophet addeth absolucion saying. The Lord hath taken away thy sinne, thou shalt not dye. This worde comforted and lifted vp Dauid again, and by faith helde him vp, iustified, and receiued him. In the boke of Num. cap. xxi. The people punished for their sinnes doe come vnto Moses, saying: we haue sinned. This is contricion. Afterwarde by the commaundement of Moses they resorte by faith to the brasen serpent whiche the Lord caused to bee rered vp, and so were made whole.

1 Reg 22.

2 Reg 24.

Item

Item in Exodus.xiiii. The people feare the Lorde. This is a part of contricion. After this they beleue the Lord.

Iohue 7. Agaīt Iohue is sorye for his sinnes that done hee raiseth him selfe by faith, and putteth God in remembraunce of his promises.

Fynally, that there be two partes of repentaunce or pennaunce, it appeareth most euidentlye euen of the verye authors of baptisme.

Saint John the baptist baptised to repentaunce, that is, hee preached mortyfication. Christ baptiseth by the spirit and fire, that is, he quickneth the harts. The finall effecte of faith is remission of sinnes, and to whiche ende repentaunce was institute. Now that there be two partes of repentaunce, contricion and faith, is sufficientlye declared before.

Probacion by doctors that ther be these 2 partes of penaunce Gregory.

But least it might bee thought of the papistes that the auncient fathers bee againste this diffinition I will bringe forth some testimonies of them.

Gregory in the third booke of dialoges. Of compunction, that is repentaunce, there be two kindes, by which the soule thurstinge after God, is first pricked to feare God, and afterward to loue God. This feare is contricion, loue the effect of faith.

Ambrose writeth thus: wherefore we ought to beleeue that both repentance is to be had, and pardon to be geuē, to thintent we might hope

hope for pardon as it were by faith, whiche pardon faith obtaineth, as it were by an hand writing or indenture of couenaunt.

Tertullian agreeth to the saine, where he saieth: It is good to be alwaies penitent, what doubtest thou? God hath so commaunded. And he hath not onely commaunded but also prouoketh and allureth thee by the rewarde of euerlasting saluation: yea, and addeth also an oth, saying: I liue, he that sweareth would be beleeued. O happy and blessed be we, for whose cause God sweareth. On the contrary part most wretched be we if we beleue not the Lord, neither when he sweareth. Tertullian. Ezechi 18.

Barnarde in the thirde sermon of the annunciacion writeth thus. Let euery man in his feare and anguish of minde saye. I shall go downe to the gates of hell, to the intente that now we should not loke vp for comfort but in the onely mercy of God Barnard.

Causes of penaunce or repentaunce be. The holy ghost, and the worde. The holy ghost, lest in true penance we should ascribe any thinge to our owne powers. Of this cause testifieth these scriptures Hiere. 31. After that, O Lord, thou shewedst mine offences vnto mee, I strake my selfe vppon the thigh. 1 reg 11. The Lord killeth and maketh aliue. Item Christe saieth when the holy ghost commeth he shall reproue the world of sinne &c. The worde is ỹ cause, because it is the meane, whereby the holy ghost inooueth vs to repentance, accordinge to the example Causes of penaunce. Iohn 16. 2 Reg 11 b

in Dauid who by ỹ worde beinge rebuked of Nathan, said: I haue sinned against ỹ Lord. Now I do not seuer here the lawe from the worde, but vnder the word I compryse both the law and gospel. The law sheweth ỹ sin, it killeth and driueth downe the conscience. The conscience at last seeketh comfort. Thē the gospel commeth & promiseth to the beleuers there of remission of sinnes, and health, if they liue a new life accordingly.

Effectes of repentaūce

The effects of penaunce bee taken eyther of the partes of the same, eyther of things annexed as commodities which doe chaunce in penaunce, or whiche folow it because of faith another part of penaunce. So that for the most part, these effects do proceede iointly of the effects of contrition and faith. For to be sory for sins, maketh not the perfect effect of repentaunce, vnlesse thou addest faith which lyfteth vp it selfe from the sins, wherfore the effects be these. To bee sorye in the hart for thy sinnes, and to lyft vp thy selfe agayne by faith to the intent thou maist receiue remission of sinnes. To bewayle euen from ỹ harte for thy sinns: To confesse thy sinnes, and againe to comfort thy selfe by faith, to ỹ ende thou maist receiue forgeuenes of sinnes. To acknowledge with thy harte thy sinnes, and to damne them againe, to aspire by faith vnto grace. To dye vnto sinnes by contrition, and againe by faith to rise vp againe vnto ỹ newnes of lyfe, to the intent thou mightest be renued by the spirit, and put on a new man.

To

To mortifie the olde Adam, and againe by faith to be renued by the spirit of the minds. To lay downe lyes, & to speake the trouth. To tremble and quake for the horribleneſſe of sins, and againe to seeke by faith the discharge of ỹ same. To be sad and heauy with the hoſing and beatinge of the harte, which beating I call contrition, and againe to bee glad and ioyfull because of faith, to eſchew euyll and doe good. To dampne all our owne workes, our righteousnes, iudgements: yea, and the beſt thinges in vs, and from thence by faith to flee vnto grace. For to bee truely penitent, is not onely to forsake euil workes, but also to damne al such thinges as ỹ haſt before trusted in. Therfore Christ saith that the holy ghoſt shall come to the intent that he may reproue the worlde of sinne, of righteousnes, and of iudgemēt, all which thinges the world ought to condemne in themſelues, yf they wyll be partakers of the righteouſneſſe of Christ. This effect of penaunce Iohn the Baptiſt also requireth, where he sayeth: Repent ye and beleeue the goſpell, that is distrust your own righteousnes and embrace Christ who is promiſed in the goſpell. To receiue the holy that is geuen. For when by faith Christ is taken holde of in repentance, the sins be released and the holy is geuē, who afterwarde encreaſeth, defendeth and createth new mocions to draw with it wiping out of sinnes, accordinge to the sayinge of Peter in the Acts. Ephe 4 c. Iohn 16 d. Mar 1 b.

Be ye repentaunt and turne, that your sinnes may bee wiped away. To draw with
Act 3 b. it quietnes of conscience and wealth, accordinge to the prophete Ieremie. Be ye tourned that ye may reste and be saued. To bring
Ie 3 d g. life with it, accordinge to Ezechiell. If
Eze 18 c. the wicked shall repente from all his sinnes, which he hath done, and shall kepe my commaundementes, and doe that thinge that is egal and right &c. He shall bee saued. Certes these and such semblable effectes of penaunce taken forth of the commodities annexed to the same, doe folowe euen for the penaunce sake, but eyther because of the promise of god added therunto, or for faith sake the other parte of penaunce, which cleaueth to the promisses of God.

Finally, for as much as faith is another part of penaunce, and charitie is a thing allied to faith, therfore also charitie first towardes god, and sithens towards the neighbour muste nedes folowe penaunce. From hence do flowe forth now also outward good workes, which testifie the penaunce to bee true. For what outwarde thinges so euer penaunce requireth yea, and what outwarde thinges so euer foloweth penaunce, the same beare witnes onely of the true penaunce, ac-
Auguſt. cordinge to sainct Auguſtine in his booke of penaunce, which saieth: Sicut penitencie comes eſt dolor, ita lachrime ſunt doloris, that is: like as the companion of penaunce is sorowe, so the teares be witnesses of sorowe.

Hereof

Hereof it commeth that to worke well outwardely to giue almes, to faste, to subdue the flesh and to doe semblable workes or exercyses conuenient for repentaunce, wee indge symply to be testimonies of the true repentaunce in the harte which bee done euē for this very purpose, that the flesh may bee tamed by them, to the intente ỹ hence forth it myght the lesse offende. Also for as much as wee reade in scripture diuers examples which testifie that thorough repentaunce, temporall paynes bee here mitigate in this lyfe, therfore we atribute also this effect vnto penaūce ỹ it doth mitigate tēporal paines in this life, accordinge to the example of the Ninyuites, and of the children of Israell, whyr God tourned away his fury from them after that Achan was punished which toke away of the excommunicate thinges. Item in the booke of Iudges, capi. x. the children of Israell doe confesse their sinnes, and with outwarde effectes also declare that they truely repented, and therefore they threwe away their ydols, wherfore God delyuered Israel from the bondage of the Philistines and of Amon. But this mitigacion of tempozal paines chaunceth not merely euen for the penaunce sake as tofore I saide of the other effectes, but for faithes sake the other parte of penaunce.

Iohn 3. Ioel 8.

To this effecte of penaunce belonge all such places of scripture as eyther do promise mitigacion of tempozal paines bicause of repentaunce, or declare that the mitigacion of tē-

poral paines haue folowed vpon repentaũce, as be these, yf we condempne our selues, we shal not be condempned of the Lord. Itẽ almesses delyuer from sinnes, that is to wit, as appertaineth to the remission of paine in this lyfe.

Contraries to repẽtaũc Cetharans. Nouacians

Contraries to penaunce be these. To deny with the Catharans and Nouacians that such as fall againe after baptisme can forthincke them selues or be penitent, contrarye to the manyfest examples, of Dauid, of Manasses, of Peter and infinite others. To holde that by this worde penaunce is onely signified a sorowe for sinnes paste, which erroure cõmeth of the partes of penaunce not rightly vnderstande. To holde that penaũce is onely a bewaylng or weping for such sins as bee past. To say penaunce is onely a ceasinge from outwarde vices without ẏ sorow of the hart. To ascribe penaunce to our owne powers. To graunte that penaunce cõmeth by any other cõmon meane, than by the word preached, whereby the holy ghost dampneth our wickednes: yea, and our owne righteousnes, iudgemẽtes and opinions. All whith thinges the world laye against the iustice of Christ. To affirme that there be other partes of repentaũce, or more then contriciõ and faith. To put with the scholemen three partes of penaunce, contricion, confession & satisfaction. To maintaine that ther is one and the selfe same penaunce common to all maner of personnes.

Scholemen

This

This eroure confoundeth the true and fayned penaunce togyther, wher as vndoubtedly besyde the true repentaunce which consisteth in the true sorowes of the harte, lyftinge vp it selfe with sure faith towardes the promyses of God concerninge the franke remission of sinnes, there is a fained and hipocriticall penaūce, which men laye vpon their owne backes and deuise it & outward workes or outwarde chastitie without the true terrours of the harte and of the conscience and without faith. In the meane season to what purpose these outward things serue, I haue declared before in the effectes of penaunce.

To hold that penaunce euen for the very workes sake doe iustifie without faith, or cōferreth grace. To say the effectes of penaūce procedinge of the commodities therof doe folowe for any other things thē for the faithes sake, another parte of penaunce. To holde that by repentaunce or as they cal it penaūce onely the actuall blame is remitted, and not the paine, which they say is done awaye by satisfaction. To holde that the effectes of penaunce doe folowe bycause of the priestes absolucion, although the penytente lacke fayth. To mayntaine that by repentaunce though the whole blame be releaſed, yet not alwayes the whole gilt, that is to wite, that which is due to the whole paine.

Papistical eroure.

The hereſy of Papistes

To say that the repentaunce al the drosse of actuall sin is not remitted, oneles penaūce be

perfect accoꝛding to all his papiſticall parts, that is to wete, contrition, confeſſion, and ſatiſfaction. To hold that true repentance can ſtand without the wooꝛkes of charitie oꝛ other good woꝛkes. To deny that penaunce ought to endure thꝛoughout the whole lyfe. Foꝛ ſithens wee doe daylye commyt ſynnes therefoꝛe ſo longe as wee liue wee neede repentaunce.

## Of contrition a part of penaunce. Capi, 38.

Diffinicion

COntricion is a true remoꝛſe oꝛ fearefulnes of conſcience, whiche feeleth ỹ god is angry with ſin, and therfoꝛe it .. .. ſoꝛoweth foꝛ ſins.

Probacion

Many places of ſcripture there be which make vs certaine of contricion, ỹ it is a remoꝛſe and terroꝛ of conſcience. The pꝛophet Joell ſaieth. Rent youꝛ harts and not youꝛ clothes. Item Pſal. vi. haue mercye on me Lord, foꝛ I am weeke, heale mee Lord, foꝛ my bones are troubled. ii. Coꝛ. viii. yee be made ſad vnto repentaunce. This woꝛde (true) excludeth hipocreſy which faineth contrition in faſtinges, watchinges and ſemblable outward woꝛkes, all whiche neuertheleſs do foloꝛw, if ſo be the contrition bee true, but without the true feares of conſcience, all ſuch outward wooꝛkes bee nothinge woꝛth. Finally faith alſo ought to appꝛoche to the out-

foꝛ.

outwarde workes which make them quicke and true.

The causes of contricion bee the holy ghost and the worde. The holy ghost moueth and ledeth vs to contricion, according to his office whils he reproueth vs of our sinne, of iudgemente, and of our rightuousnes. The world is the meane wherby the holy Ghost leadeth to contricion: So Dauid beinge rebuked by Gods worde of Nathan saith I haue sinned against the Lorde. Causes of contricion Iohn 16 b Reg 12 a.

The true contricion is one onely thinge consisting in the conscience, endued with true remorses & troubles springing forth through the preachinge of Gods worde, repreuinge vs of our sinnes, and is the gift of the holy Ghost. Besides this their is also a counterfete or hipocriticall contricion, which mē do laye vpon thē selues by outwarde works without the true troubles of conscience. This is reiected of scripture. Parts none

The effectes of contricion, be none othere thinge than true fearings and troubles of conscience, rysinge by the knowledge of sins, as these. To sorowe with thy harte for the sinnes acknoweleged, and outwardly to testyfie this sorowe with good workes, example of Mary Magdaleyne, which in hir harte sorowed for hir sinnes, and declared outwardely this griefe of harte with teares and workes of loue towardes Christ. Effectes. Luc 7 g.

To bewayle euen from the harte thy sinnes, and to confesse the saine.

Thus Dauid (as is saide) beinge chidden of Nathan sorroweth for his sinnes and sayeth with a mournfull hart I haue sinned against the Lorde. And to the true contrition of sins is necessarilye required the confession of sins before God. Hinge Dauid witnessinge the same where he saieth. I shall confesse against me mine vnrighteousnes beefore the Lorde, and thou haste pardoned the wickednesse of my hart. To acknowledge in heart our sins, to which knowledge very egerly prouoketh vs the prophet Iere. chap. 2, 3, 4. To damne thy sinnes euen with thy harte. To dye vnto sinne euen with the very hart. To sorowe hartely for thy sins with purpose to chaunge thy whole lyfe into better. Now outwarde things, as fastings, watchings, chastitie wepings, and to (bee shorte) all manner of outward thinges make nothinge to the contrytion of harte saue that they be marks or testimonies of the contrition of hart, profitable to subdue the flesshe that hencefoorth it maye sinne the lesse.

Contraries or errours

Contraries to contrition be these. To say contrition is nothing els but a voluntary sorowing for sinnes with a purpose of confessing and satisfyinge. To trifle with certaine

Scholemen

scholemen of the difference of attritpon and contrition. To dispute superstitiouslye with the scholemen whether sinnes bee remitted by attrition or contrition. They call attrition an imperfecte displeasaunce for sins that be committed.

To

To say contrition is our owne worke. To maintaine that there be other causes of contrition than the holy ghost and the word. To holde that contrition is conuersaunt assentially in the harte, and virtually in confessinge and satisfying outwardly. To make folishe distinctions betweene a fyrst contrition, that must be a moderate sorow, and a second contrition, that must be the greatest sorowe, but not to much. To holde that contrition according to grace, requireth sorowe and merite. This errour I graunt iudgeth aright of sorow and grace, but of meryt it iudgeth amis, as pertaineth to the remission of the blame, and euerlasting paine. To graunt that contrition ought to bee hadde for euery offence which we know, but for such as we haue forgotten, the common contrition sufficeth. To say that contrition be it neuer so litle euen of it selfe wipeth away all the blame and payne.

Attricion or cõtriciõ

Scholemen

To holde that the outward nurture or discipline of workes and exercises serueth for part of penaunce or true remorse of conscyence. To saye contrition alwayes requireth of necessitie teares, or outward gestures. To defende that ỹ obseruing of outward things serue to another purpose then to testifie of the true contritiõ of hart, & to bridle the flesh that it be no more so prone to sinne. To holde that contrition by reason of charitie wypeth awaye the blame, and by reason of sorowe quencheth the paine.

To

To maintaine that contrition without faith is any other thing then verye desperation, for doubtlesse it can bee nothinge els when the conscience doe feele their synnes, and see no remedies how to be discharged of the same.

## Of faith the other part of repentaunce, Cap. 39.

Diffinicion. Faith the other and necessarie parte of penaunce, is, that whereby the consciences be againe delyuered out of fearefulnes vnto the certaine and sure remissiō of sinnes, least they shoulde dispayre, beinge made afrayde by the greatnes & abundance of sinnes.

Proue. I thought good heere seuerally to handle also faith as it is the other part of penaunce, to the end that the vertue of penaunce maye be the better knowne. But what thing properly faith is, I haue before in the title of faith declared sufficientlye, whiche treatise may be also referred hither.

Now, how necessarylye faith is required vnto penaunce, and how and in what wise the consciences bee delyuered oute of theyr feare, by faith these reasons folowing which be grounded vppon the woorde, shall proue well ynough. For take mee away faith and the consciences beinge depressed by synnes haue nothing wherby they may raise vp thē selues againe out of contrition.

Fur-

Furthermoze synnes beinge by contrition bewayled and detested can yet not be remitted without faith. Finally penaunce is vtterly vnpzofytable: yea, and also full of dispaire without this faith: looke moze of this matter in the common places of Philip Melanchton.

Melancton

Faith as it is a parte of penaunce is not deuided into partes. Foz it is one certayne affection of minde of a sure confydence appzehendynge remission of synnes by Chzist. No Partes

The causes of faith be as before the holye ghost and the wozde. To these also may bee added absolution, whiche neuertheles is the selfe wozde, which woozde when the consciences doe heare concerning remission of sins they raise them selues by faith which afterward receiueth the effect of the woozde euen remission of sinnes. Causes

Hyther may wel be referred the effectes of faith, so that thou applye the same hyther vnto repentaunce. Foz faith as a parte of penaunce dyffereth nothing from faith iustifying. Of which I haue heretofoze seuerally entreated. The effects be these. To attaine remission of sinnes acknowledged, and detested in contrition, foz faith iustifyeth. To raise vp, to quicken, and to releue the disinaied conscience in contrition. To delyuer the conscience from desperation. To make quiet conscience, which be assured they bee released of their sinnes thzough Chzistc. Effectes

To bringe with it the holy ghoſt to bee our leader, and the creatoure of newe affections and mocions in vs vnto a newe lyfe. For Chriſt if he be cleaued vnto by faith, gyueth vnto vs the holy ghoſt. To cauſe a righte loue towardes GOD and the neighboure. For charitie can not bee true and accepted, before their be an attonement made by faith.

Rom 14. To engender of it ſelfe al good workes, and to cauſe that they may pleaſe GOD, accordynge to this texte, without faith it is impoſſible to pleaſe GOD. Item, all that is not of fayth is ſinne. To ſhewe the dyfference betwene fruitfull contricion and vnfruitfull helthefome, and damnable, betwene the contricion of Iudas and of Peter, of Dauid and of Saule. For the contricion of Iudas and of Saule was therfore vnprofitable and damnable bycauſe it lacked faith ye neceſſary parte of repentaunce. To ſhowe the diffirence betwene the ſcruple and the fyliall feare. The ſcrutle feare is feare whithout faith: the fyliall feare is ioyned with faith.

Contraries to the faith be theſe. To denye that faith is the other part of penaunce. To ſay penaunce auayleth without fayth. To holde that penaunce without fayth is any other thyng then very deſperacion. To holde that fayth the other parte of repentaunce is our worke.

Contraries

To defende that for the forefayde fruyts of

penaunce

penaunce doe folowe by reason of any other thing then of faith.

Of confession. Cap. 4o

COnfession is of foure sorts. One is before god. An other open. The 3. priuat, but yet of open crimes, and which folowed in steede of open confession. The fourth auricular. Diffinicion of confessio

Of confession before God.

Confession which is made before God is whereby wee dayly confesse before God our sins, condemninge our selues for vniust and wretched sinners, to the end that by the mercye of God on which we cal, we may obteine forgeuenes of our sinnes. Diffinicion

Now, that there is a confession to be made before God, we be certifyed by many places of scripture. The prophet saith: Mine offence I haue knowledged vnto thee, & mine vnrighteousnesse I haue not hid from thee I saide, I will confesse against mee my vnrighteousnes vnto God, & thou hast forgeuen the wickednes of my hart. Probacion psal 31.

These woordes of the prophet besides that they proue this confession, they doe all set forth the effecte, which foloweth such as confesse them vnto God, that is to wite remyssion of sinnes.

This diffinicion also is approoued by the whole. 50. Psalme of the prophet.

Saincte John agreeth to the same where he saieth. Yee if we confesse our sinnes, God is faith-

faithfull that he will forgeue vs our sinnes. To this confession euery where wee bee exhorted by the prophetes, namely of Hiere. chap. 2. 3. & 4.

Mat 6 c. Luc 11 a. This confession is a dayly confession because wee synne dayly, and therefore Christe dyd put it in the prayer whiche hee taught vs to praye, named the Pater noster, wherein wee saye, forgeue vs our synnes. &c.

Causes. The causes of this confession be ỹ holy ghost and the worde. For while the holy ghost rebuketh vs according to his office of iudgment and rightuousnes, and that by the word it commeth to passe that wee bee brought to the knowledge of our synnes, and after wee haue knowne them, that wee confesse the same before God, which he forgeueth when his promise of mercy is once layde holde of by faith, according to his owne sayinge by the prophet Jeremy.

Iere 3 d. Know thou thine iniquitie bicause thou hast forsaken the Lorde thy God. and hast made thy selfe partaker of straunge goddes vnder all greene trees, but haste no will to heare my voyce saieth the lorde: oh yee shrinkinge children, turne againe saith the lorde, and I

Iere 3 b. will be maryed with you. &c. Item a lytle before he saieth. Therefore at the lest waye from henceforth cal on me this wise. O my father, thou art he which hast brought mee vp in my virginitie, wilte thou then be angry for euer. &c.

To

To the forsaid causes also the commaundements of God is to be added, whiche commaundeth vs to confesse our sinnes to God, whereby we be certified that this confession pleaseth G O D. This commaundement is openlye espied in this place where Christ saieth. Repent ye. For this confession the effect of contricion whiche is an other parte of penaunce.

In the gospell of Marke it is read that al were baptised of Iohn in the floude Iordane, confession their sinnes. Furthermore, contrition is cause of this confession. For hee that is contrit, shall necessarelye also confesse his sinnes. Mar 1 a.

There be no partes of this confession. For it is one certaine confession before God of sinnes euen from the hart, whiche neuertheles is done of divers parsons with diuers & sundrye gestures. It is an hipocriticall confession which is made onelye with the mouth. without the true terrours of conscience with out faith &c. No Partes. The cõfession of hipocrites.

yt faith bee put to this confession, so that that thou confessest thy sinnes before God vnder a certaine confidence had vpon the promyses of God, by which he hath promysed to penitents and suche as confesse their sins remission of the same. then thou receiuest forgiuenes of sinnes. wherfore the chiefe effecte of this confession, is forgevenes of sins purchased by faith. The other effects be common with the effects of contrition. For confession Effectes.

before god doth nothing differ frō contricion, but as the causes and effectes differ. And he that is contrite,neuer forgitteth confession

Contraries

Contraries to this confession before God be these: To say confessiō which is made before God is not by gods lawe. To say this confession before God is ynough, and so to dispise the keyes and absolutiō ministred by the brother To say that this confession before G D, taketh away confession that ought to bee made to thy brother learned in gods worde, to thintent thou mightest be instructed in the knowledge of the worde & receiue by the worde absolucyon of thy sinnes.

To holde that confession before god bone as it shoulde be is our worke.

To say this confession hath none expresse commaundemente in scripture. To holde that confession before god is vnprofytable,

The errour of papistes

bycause wee bee vncertaine of absolucion. Thys errour is greate, for thys confessiō hath his absolucyon by the worde. And hyther to pertayne such places of scripture as doe remite sinnes vnto the repentaunte parsones and which testifye that by thys confessyon the holy fathers haue obtayned remyssyon of sinnes, as psalmes xxxi. And thou hast remytted the wickednes of my harte. To holde that forgiuenes of sinnes which folow the confession before God, doth folowe for any other thinge then fayth.

Of open confession Capi. xli.

Open

OPen confessyon is by which in times past the cõmytters of open crimes dyd confesse theyr sinnes before the whole congregacion, earnestly promysinge that they would hencefoorth amende theyr lyuing, which done, they were pardoned, and admytted agayne into the congregacion. Diffinision

We be certain of this diffinicion by the examples of scripture, which doe aswell testifye that thys confession was in vse in the church as also proue the residue of the dyffinicion concerninge the forme of this confession. The examples hereof be. i Cor v. and ii. Corinthiorum. ii. In the fyrst place the Apostle writeth thus. It it reported constantly that ther is fornycacion amongst you, and such fornycacion as is not once named amongst the gentyles, that one shoulde haue his fathers wyfe. And ye swell, and haue not rather sorowed, that he which hath done thys deed myght bee excluded your company. For I verely as absent in body, yet present in spirite haue determyned alredye, as though I were present, of him that hath done this deede. In the name of our Lorde Jesu Chryst, when ye are gathered together, and my spirite, with the power of our Lorde Jesu Chryst delyuer him vnto Sathan for the destruction of the flesh, ℣ the spirite may be saued in the day of the Lorde Jesus. ec. In the second place he writteth thus. It is suffycient for the same man that he was rebuked of many, so ℣ now probacion. 1 Cor 5 a. 2 Cor 2 b.

contrarie wise ye ought to forgiue him and comfort him, least the same person shoulde be swallowed vp with ouer much heauinesse.

To this confession was not added satisfactiō, as openly teacheth Paule by these wordes It is sufficyent for the man that he was rebuked of manye.

Causes. Mat 18 c. In asmuch as this confession semeth to appertaine to the forme of reyzouinge the brother that sinneth taught by Christ, it hath the commaundement of God for the cause, For albeit Christ speaketh there of the sins of priuat persons, yet because we be cōmaūded ther to disclose the sinnes of our stubborne brother vnto the church, therfore it semeth that this publique or open confession toke hir occasion and beginninge of the saide commaundemente.

No Partes. Furthermore, this confession in the respecte of absolucion hath gods worde for the cause. This circumstaunces and ceremonies of the thinge was instituted by the authoritie of man.

This confession is not deuided into partes, but is one symple thinge, euen a publique and open disclosynge of notorious crimes accordinge to the maner and forme aboue

Effectes. specyfyed.

The effectes of open confession bee these.

2 Cor 2 To winne thy brother that falleth, as Christ theweth. Mathew xviii. To reconcyle him that is fallen into sinne vnto the church agame. Of this effecte monyfheth vs the Apostle, wher he saith, wherfore I praye

you

yon doe so that charitie may bee wrought vpon him meaninge the person that was fallen into sinne. To warne others by this open confession, and to fraye them from committinge the lyke enormyties. To bee a token of earnest repentaunce, or a tryal wher by theyr stomackes bee examined whether they haue earnestly repented.

Contraryes to this confession bee. To deny open confession to bee of Gods lawe, as hauinge regarde to the xviii. Chapter of Matheyv. To holde that open confession hath satisfaction annexed vnto it. To saye that this open and publique confession, which in tymes past hath bene vsed of the fathers, is not to bee brought agayne into vse, specially as farefoorth as it is of Gods lawe. Contraries

## Of confession priuate of open crimes before a priuate, priest. Capi. xlii.

COnfession priuate of open crimes before a priuate Priestе, is which hath succeded in place of publique cõfessiõ before remembred by which open sinners were wont to confesse theyr sinnes before some one Priest appointed out of the number of the elders for that purpose, which to such as were in will to repent, enioyned a certayne punyshemente (which corruptly they call nowe penaunce) before the congre- Diffinicion

gation, by which they were tryed whether they would earnestlye forethincke and forsake their olde lyfe, whiche done, they were then first receiued vnto the congregation againe.

Probacion

Of this diffinition such writers are to bee sought and loked vpon whiche haue written of this confessiō. Ciprian maketh mencion of this in his sermon, de lapsis, and els where. Also the Tripartit Histozy whose woozdes thou shalte finde in the common places of Melanchton. Also an example somewhat lyke vnto this confession remaineth yet in in such places as pardons be had, wherevnto murtherers oz other open sinners resozte, & there makinge a priuate confession beffore some certaine priest be afterwarde carped aboute the temple, holdinge vnder their lefte arme a rode, & in their right hand a burning Taper, with the rod they be beaten of euery one of the confessours, al which thinges done, they be ioyned certaine fastings and prayers and so at last be admitted to the company of the faithfull.

S. Ciprian. Tripartita historia.

Certenly of this confession a lyke example remaineth yet at this day in Rome where is a special place appoynted foz penitentes, and where they stand euen lyke vnto mourners. Item certaine west churches are repozted to kepe still a like vsage of this confession.

Causes

This confession departeth further from the wozde of God then the open confession afozemencioned, wherefoze the cause of this con=

confession may lawfully make mans authority by which it was firste ordayned as the Tripartite history also declareth, where it sayth. It was seene to ỹ auncient bishoys, that as it were in a stage playe notoryous crimes should be layed open to the testimonye of the church, and for this cause they appoynted forth a priest of a good conuersation, a faithfull keeper of counsell, and a wyse man, vnto whom such as had offended might approche and confesse their enormities. And the priest according to euery mans fault enioyned punishment, &c. Tripartite hist.

This confession hath no parts, but is of one sort, according to the forme beefore prescribed. No partes.

The effects hereof be not vnlyke to the effects of open confession set forth heretofore as to win thy brother that is fallen. To reconcile him to the church. To monish and feare other from lyke fallyng. To be the triall of true repentaunce. Effectes.

Contraries be these. To say his confession is by Gods law although in some parte I can not denye but it hath occasion of the former confession. Contraries

To holde that the penalty or punishment is added to this confession that the penitent by the same might satisfie for his sinnes. To holde that this confession in which the priest enioyneth penaltie or punishment (whiche they foolishly call penaunce) is of necessitie

to be vsed, where as indeede the same is not commaunded by the law of God.

## Of auriculer or eare confession. Chap. 43.

Diffinicion

Auricular or eare confession is whereby doubtfull consciences and loden with sins seeke by the woorde assuraunce, instruction, comfort, and a certaine, waye to come to remission of sinnes, which the beleeuers also receiue because of absolution and the power of the keyes.

Probacion

The necessarie vse of this confession proueth sufficiently this diffinition. For man being laden with the burthen of sinnes for the most part can not comforte him selfe, eyther because he is not well taught in the woorde, or because the battailes of his conscience bee greater then that it can well ridde it selfe of the same. Wherefore by all meanes this confession is necessary and profitable, to the intente that by it the conscience may bee instructed and taughte where it oughte to seeke for comfort, that it may obtaine remission of synnes. Nowe that remission of synnes foloweth this confession beecause of absolution, and the power of the keyes, these

Math 18.e. places teach vs. Hee that heareth you heareth mee.

Item to whom so euer ye shall remit sinnes, they shalbe forgeuen in heauen.

The

The cause of this confession, I graunt, is mans authoritie. But forasmuch as god approueth absolution, and euery man hath nede of it, therfore this confession is to be kept still in the church, if so be we will that there be anye vse of the keyes in the church. Neyther do I see why men shoulde be agreeued with this confession, vnlesse I suppose bycause they haue no delite to be instructed in ỹ word where as yet they most of al glory of the gospell, or bicause remission of sins is vnthankfull vnto them, whiche is offered in this confession by absolution. Thou therefore which hast the gospell, which disdaynest not to run to sermons, imbracinge the same with great admiration and delectation of minde, why doste thou shrink back from confessing or asking counsell concerninge thy health and saluation, and friendlye to talke with the curate or shepherd, to thintent thou maist learne of hym euen the selfe same thinge that thou hearest at Sermons by the open preachinge of the word. Cause 2.

Eare confession is not deuided into parts but is one simple confession whereby the consciences doe seeke comfort, institution and remission of sinnes, through absolution whiche is by the word.

The effectes of auricular confession procede of the profit and necessitie of the same as. To be instituted and instructed better in the christen doctrine. To receiue a stronger comforte Effectes.

by further instruction. To heare of remission of sins by the power of the keyes. To receiue remission of sinnes by the woorde through the power of the keyes there may also bee gathered other effectes of eare confession forth of the commodyties of the same whiche helpe to represse the occasions of sinnes when the conscience doe here in confession the heynousnesse of sinnes and howe horryble God punisheth sinne. On the contrarye part how great rewards he wyl giue to good workes.

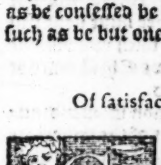
Contraries. Contraries to eare confession be these. To holde that eare confession is by Gods lawe. Albeit I graunt that God approueth absolution. To dispise auriculer confession or to neglect it which although it be not cõmaunded by the law of God yet for the foresayde commodyties it is not to be dispised ne neglected vnlesse a man thinketh that he needeth not the worde which he hereth in ỹ institution and absolution. To binde auriculer confession to be a time certaine. To saye that the rehearsall and reconinge vp of all sinnes is required in confession by Gods lawe. To say eare confession is therfore necessary that the penitent may receiue satisfaction for his sinnes.

Papisticall. To holde that all the sinnes are to bee confessed vnder paine of deadly sinne. To holde that auriculer confession without satisfaction added to the same is in paine and nothing worth.

To holde that all sinnes are to bee confessed together with all the circumstaunces belonging to the same. To say eare confession of it selfe concerneth necessitie of health as pertayneth to the remission of the blame but not to the remission of the payne for whiche they holde that satisfaction is to be had. To holde that eare confession euen of it selfe wipeth awaye sinnes aswell concerninge the blame as the payne. Papisticall erroure. The errour of scolemē.

To say eare confession maketh of a deadlye sinne venial sinne. To holde that auricular confession as a woorke of it selfe delyvereth from the euerlasting payne and diminisheth the temporall payne. To hold with Thomas the scholeman that the principall effectes of eare confession be to deliuer from euerlasting paine and from the payne of purgatorie in which the saide Thomas sayeth that suche as be confessed be more easly punished than such as be but onely contrite. The heresy S Thomas worshipced maught he be.

## Of satisfaction. Capi. 44



Satisfaction is of two sortes the one whiche in times past was added to open penaunce, the other is deuised by the scholemen, and by reason of manye opinions added to the same is vtterly wicked and vngodly. A diuision of satisfaction.

Of

## Of satisfaction vsed in times Past in open repentaunce.

Diffinicion

Satisfaction vsed in olde time in open penaunce, is a certaine paine or punyshemente which in olde tyme was enioyned by ỳ prieſt to the penytent perſons for their open ſinnes to trye them whether they were earneſtly repentaunt.

Probacion

There is no doubte of this diffinicion which is taken forth of the trypertyte Hiſtory, which ſhoweth the originall beginninge of this ſatiſfaction enioned by the prieſt, accordinge to the qualytye of the offence, by which the penytentes exercyſed them ſelues vntyll the tyme appoynted by the byſhop. when the byſhop beinge preſent they were admitted againe to the partakinge of the Lordes ſupper. that fynall effecte can not bee called into doubt, for wee muſt kepe ſtill this doctrine that by onely faith wee obtaine remyſſion of ſinnes, thorowe Chriſt and not thorough our owne workes.

Cauſes

The cauſe of this affection is mans authorytye, accordinge to that of the tripertyte hiſtory It was ſene to the auncient Biſſhops &c. as before in the title of confeſſion of open crimes before a prinate prieſt, the cauſe alſo of the ſatiſfaction is the prieſt which enioyned the payne or punyſhemente for which followed ſatiſfaction, which laſted tyll the tyme preſcribed of the prieſt.

Furthermore the cauſe of this ſatiſfaccion

is

of the penitent, whiche perfourmed the same.

The occasion of this satisfaction was geuen by the malice and naughtine of men, which by their false and fained repentaunce, deceiued the churche. Occasion.

Sundrye sortes of satisfaction there were accordinge to the qualytie and greatnesse of the offence. And as the synnes were, so had the Canons rules and lawes for the same. Partes.

The effectes be these. To trye by the enioyned satisfaction whether the penitentes were truly sorry for their sinnes. To attempt them whether they wished hartely to come againe to the congregation. To tame the flesh from the wantonnesse of sinninge. To bee an impediment to the flesh, & it fall no more so soone into vices. Effectes. or workes of satisfaction in old time vsed.

Contraries be these. To say satisfaction in old time was by Gods lawe, to holde that there is an other satisfaction for sinnes then the merits of Christe. To mayntaine two manner of satisfactions, one for veniall sins and another for deadly. Contraries

To saye satisfaction standeth not of dur workes, but superogatiue that is of supersiuous workes, and more then needs by which be redeemed by the paines of purgatorye or other temporal paine. This is as a papistical satisfaction of which I will intreate hereafter. To hold that satisfaction chaungeth eternall paines into paines of purgatorye, or other temporall paines. Papisticall errours. Purgatory men.

To

To holde that such paines be remytted partly by the power of Sainct Peters keyes, & partly by satisfaction. To say satisfaction taketh away the blame and gyueth remission of sinnes. To mayntayne with Thomas that the confessour doth laudably when he sayeth to his ghostly chylde, Whatsoeuer good thou doe by satisfaction the same mought be vnto thee for remission of sinnes. To holde that satisfaction sufficeth for the purging of paine eyther eternall or temporall. To defende ỳ the penytent obtayneth by satisfaction the perfect fruit of grace. To defende that satisfaction is called a pryce, raunsome, or recompence for sinnes. To holde that one man may satisfie for another, as well for the payne, as for the blame. To graunt that satisfactions do yet serue when they be done in deadly sin. To holde that the satisfaction of Chryst serueth for the whole nature of man, but yet ỳ euery man ought to satisfie for his own sins. To mayntayne that there bee superogatiue or superfluous workes which be not vtterly wycked and abhominable. To holde that fastinges and other exercises to bridle the ryot of the fleash be not due workes to be done duryng lyfe and not at tymes appoynted.

good S. Thomas.

## Of satysfaction deuysed by schoolemen. Capi. xlv.

Distinction

SAtysfactyon deuysed by schoolmen is whyche standeth of workes not due but superogatyue or superfluous whereby

be

bee redeemed the paynes of purgatorye or at leaſt way other temporall payne.

The reaſons which the ſcholemen bryngē forth for the confyrmacion of their hereſy be theſe. Iniuries committed muſt be recompenſed or ſatyſfyed according to the equalty of iuſtyce. Ergo ſay they workes not due but ſupperogatyue are requyred. Also whereas god is mercyfull hee remytteth the blame, and where as he is a ryghtuous iudge he chaungeth the euerlaſting payne into the payne of purgatory or other temporall paynes. Now, parte of theſe paynes they ſay is releaſed by power of that poyſh keyes and parte is to be redeemed by ſatiſfactions. Profection

The cauſe of thys ſatiſfaction is thautoritie of man which beſydes gods worde yea, agaynſt that moſte open worde of God hath deuiſed ſatiſfactiō. The occaſiō of this deuiſe was the confeſſiō in olde tyme vſed of publique crimes before a primat prieſt not rightly vnderſtand which added to the penitēts a certayne penalty or punyſhment not that by the executing of the ſame they ſhoulde ſatyſfye for their ſinnes but that being now releaſed of them by the power of the keyes they myght declare before the whole church that they earneſtly repented. The caulers alſo of this ſatiſfaction be the popiſhe prieſtes that enioyne this ſatiſfaction or penaunce as they call it to ſuch as be confeſſed of them. Itē they which laye it vpon themſelues as heretofore hath bene vſed to be done of workmen Cauſes

I call them so which striue to winne heauen by their owne good woorkes as they call them. The matter or substaunce of this satisfaccion is taken forth of the selfe woorkes which they call superogatiue or superfluous (indeede they be superfluous and vayne) as be pilgremages, rosaries of our lady, vigils, tormentaries, & be things of their owne bodies wearing of shyrtes made of her rope girdles goyng wulwarde and barefoote or with windowes in their shoes, and suche other most vile woorkes: yea, and often times most folysh.

Our holy religious persons laie penaunce vpon them selues.

The lumish scole douctours of later time whiche write that satisfaction deserueth remission of sinnes make two partes thereof. The one which satisfyeth for venial sinnes for which they deeme that pitter patterings dayly sayde be sufficient. The other, whiche satisfyeth for deadly sinnes, and for the pain of purgatory.

Partes.

Effects of this scholastical, or rather diabolical satisfaction, they wyl haue these. To chaunge the euerlastinge payne in paines of purgatory, of which part is remitted say they by the power of the popish keyes and parte by satisfactions. To redeeme the temporall paines, to merite remission of sins or of the blame.

Effectes.

To merit (for they be great meriters) lyfe euerlasting. These two last effects, the rude & folysh monks haue put to deuising them out of their drowsy pates.

Of

## Of pardons or indulgences Capi. 46.

Indulgẽces or pardõs were in times past forgeuings of open penances (as thei cal them) or satisfactions. Diffinicion

This diffinition taken foorth of the manner and custome of open penance, & therefore it is certayne and sure. Prone.

The cause of pardons is the priest which released the inioyned penaunce or satisfaction. Causes.

Indulgences haue no parts which neuertheles, according to the state of the parsons, and necessitie of the thing were otherwhiles graunted more, otherwhiles lesse vnto the penitents. Partes

The effectes of pardons were these. To vnburthen the penitentes, either bicause of their weakenesse, or for other causes. To serue in the steede of satisfaction, that was enioyned. Effectes.

Contraries to this auncient ordinaunce be these. To graunte with the papistes that pardons is a release of paine whiche deseruingly we shoulde suffer for our owne sins, taken out of the treasure of the churche to pay home the iustice of God. To saye with the holy man S. Thomas of Aquine, that indulgentes be geuen by satisfactions to the Contraries or errours Papistes. Thomas of Aquine.

honour of God, and common profite of the church. Indede it is to great profyt and aduauntage of the popish church which is Ecclesia malingnatum, euen the church of harlots. To hold with schole clarkes, that pardons be not geuen for corporall thinges of them selues but as temporall thinges be ordayned vnto spirituall, see how pretely they cloke their stinking gaynes. To defend that pardons by the power of S. Peters keyes do delyuer soules out of purgatorye. To saye pardons doe good seruice for the remission of temporall paines. To graunt out pardons with the bishop of Rome and his reuerende clergy, for such as geue their helping handes to the building of chapies and churches. To holde that pardons bee auaileable for those that dyed in grace, or also out of grace. To mayntaine with the disguised papistes, the pardons take away both culpa & pena, the sin and the punishment due for the same.

Rome pardons.

Papistes.

## Of the ecclesiasticall powver, or powver of the church. Cap. 47.

Diffinicion

The Ecclesiasticall power, or power of the church, is whiche standeth in teaching the gospel, administrating the Sacraments, and excommunicating such as be open sinners, and agayne in assoylinge the same when they demaunde absolution.

The

The realme of Chriſt is ſpirituall, not ruled by the ſworde, by the armours, and other thinges appertainynge to a worldlye policie: wherfore this churchly power is rightly deſcribed by the wordes aforeſaide. Further more Chriſte which is both the founder and maker of this churchlye power remoued all worldlye gouernaunce both from him ſelfe, and from his Diſciples vnto the Princes of the world from him ſelfe whiche woulde not be choſen to be king, but fled away from his apoſtles & diſciples where as he ſaieth vnto them, the rulers of the Gentiles haue dominion on them but ſo ſhall it not bee amongeſt you. Now Sainct Peter hym ſelfe, whom the Papiſtes make the head of their popiſh power or rather tiranny, vſed no worldly or tempozall power yea, on the contrarye parte S. Peter writeth that wee ought to obey the tempozal rulers ozdained of God for the defence of ſuch as bee good, & punishment of the wicked. Alſo S Peter exhorteth his felow prieſts to feede the flock of Chriſt, & to play ỹ parts of biſhops (for ſo it is in ỹ Greke) not conſtrainedly but willingly, not for foule lukers ſake but of a prompt mind, not as though thei bare rule ouer their flock allotted to their ſpirituall charge, but in ſuch wiſe as they may be examplers vnto their flock. Neither doth his felow S. Paule diſſent from him who alſo teſtificth vnto the Corin. of him ſelfe ſaying. Not that wee are Lozds ouer your faith but we are helpers of your ioy.

Probacion here of.

Iohn 6 d.

1. Pet 2 c.

1 Pet 5 a.

Some of our biſhops had nede be conſtrained to this.



Now

Nowe to teach the gospel they be cõmaunded of Christ who saith, go ye into the whole
Mar 16 d. worlde and preach the gospell. Item as my
Iohn 20 f. father hath sene me, so sende I you.

By sacramentes I vnderstande here baptisme, the supper of the Lorde, and absolucio.
Mat 28 d. Of baptisme speaketh christ thus. Go & teach all nacions, baptisynge them in the name of the father and the sonne and the holy Ghost. Of the supper of the Lorde he sayth, eate ye, drinke ye, &c.

Mat 16 c. Of absolucion he sayth. Verely I say vnto you,
Mat 18 c. what so euer ye bynde vpon earth it shall be bounde in heauen. &c. The diffinicion also appeareth certaine by the partes of the ecclesiasticall power whiche be these, the power of doctrine or order, and ỹ power of excommunicacion and absolucyon. Of excommuncaicyō speaketh Christ in the xviii. chapter of Mathew.

Examples of excommunycacion appeare in the first epistle to Timothie capi. i. in ỹ per-
1 Tim 1 d. sons of Himeneus and of Alexãder whom S. Paule betoke to Sathan, that is to say, he
1 Cor 5 a. excommunicated that they should learne not to blaspheme. Item the apostle blameth the Corinthians, that they accused not, that is that they put not out of theyr company the man that had committed adoultry with his owne fathers wyfe. And againe afterward he blameth them after they had excommunicate him whan he toke greate sorowe for his offence ỹ they receiued him not into their cõ-

panye.

pany. Finally such as haue fallen and bee repugnaunt ought to be taken againe accordinge to the example of Peter and inkynde other.

Christ is the principal cause of this power For he ordained it and committed it to the congregacion, as appeareth. Mathew xvi. and xviii. and in the gospell of Iohn capi. xx. After Christ, ỹ church is a secondary cause of the ecclesiasticall power, which hath authoritie to confer and to exercyse it. No priuate person, no bysshop, no archbysshoppe, or what so euer name he beareth or taketh vpon him hath no power, onelesse it bee committed to priuate persons by the whole congregacion, not taken away agayne for the abusynge of the same, wherefore the bysshop of Rome is not a litle to blame that he drawyeth the power of the church to his owne proper persone and vsurpeth vpon the authority of the same most tyrannously.

For onely the church hath the keyes, and therfore it also hath the power to electe and nominat such as ought to administer ỹ keies of the church, where the pure worde of god is had, and the right vse of the sacramentes. The maner and forme of callinge and chosynge the mynisters in olde tyme vsed in the church was this. The people did chose and afterwarde came the next bysshop adioyning to that diocese and approued the electyon. Testimonyes of this election thou shalt find in the common places of Melancton.

Confyrmeth the power of the church

The vsurpacion of the bishop of Rome.

The auncient vsage of the church.

And sainct Paule commaundeth Titus to ordaine Priestes in the places nere aboute him. Afterwarde by authoritie of the consaple of Rome, the confyrminge of the bishop elected was giuen to all the Bysshoppes of ỹ same prouince, which constitucion bycause it semed very harde, was chaunged to the confyrmacyon of three, eyther being ther presente, or elles by writynges agreinge thereunto.

Dist. 64. Ca. Episcopi.

Hable persons to the ministracion of gods worde bee discribed of the Apostle in his Epistles to Timothie, and to Titus, whiche description is approued Dist. xxv. Hytherto pertayne also other decres, as Dist. xxiii. where it is commaunded that such be promoted to the dignitie of a bysshop as be approued of longe tyme, as well by the worde of fayth, as by the example of ryght conuersacion. Item Dist. xxiii. cap. Tales. Let such be elected to be ministers of the church, as can worthely handle the diuine sacramẽts Also Dist. xxiii. Car. Hus igitur. Let thẽ study & endeuour them selues to kepe perpetually the chastitye of an vndefyled body, or at least waye let them bee coupled with the yoke of one onely matrimonie.

Persons mete to be the ministers of the congregacion.

It is an olde diuision of the church or ecclesiastieall power, to deuide it into power of order or doctrine, where vnto pertaineth preching of the gospel, declaring of remissiõ of sinnes, and communicatinge thereof administringe of the sacramentes. And into the

Partes.

the power of iuriſdiction, to which belong-
eth excommunicacion and abſolucion.
The effectes of the eccleſiaſticall power bee
theſe. To teach the pure worde or goſpell,
accordinge to the ſayinge of Chriſt, I ſende
you, as my father hath ſente me, but Chriſt Effectes.
was not ſent to teach lyes, Ergo neyther ỹ
preachers bee ſent to teach lyes. To teach
repentaunce and remiſſion of ſinnes in the
name of Chriſt, for theſe be the partes of ỹ
pure worde or goſpell. To minyſter remiſ-
ſion of ſinnes to others, for this is the chiefe
effecte of the goſpell. To miniſter ſacramẽ-
tes accordinge to the worde. To abſoyle by
the power of the keyes all true penytentes
demaundinge the ſame. To excommunicate
open ſinners, amongs whom I reken blaſ-
phemours, falſe teachers &c. Semblably 1 Tim 1.
Paule excommunycated Hymencus and A-
lexander for their blaſphemie. To receyue
againe ſuch as couet to retourne againe vn-
to the church, and ſo to abſoyle them, accor- 2. Cor 2.
dinge to the example of the aduouterer men-
cioned of the apoſtle in the ſeconde Epiſtle to
the Cor. Nowe, theſe effectes and officies
they may not exercyſe in a corner, but open-
ly, and in the ſight of the congregacion. For
the doctrine of the goſpel is an open and ma-
nifeſt preaching. Neyther is it lawful for e- 2. Cor 14.
uery priuate perſon to exercyſe theſe offices,
but onely to ſuch as be appoynted and calied
there vnto by the church, that all things
may be done in the congregacion ſemyngly,

and in due ozder. Neuertheleſſe euery man may: yea, and is bounde priuatlye to teache and inſtruct his neighbour, to declare vnto affrayed conſiences remiſſion of ſinnes, and that by the wozde, and ſo to aſſoyle them. Alſo in caſe of neceſſitie it is lawfull foz euerye perſon to miniſter the Sacraments. But to excommunicate is not lawful foz any priuate perſon, as it is neither lawful to abſolue the excommunicate perſon. Foz theſe things becauſe they bee publique iudgementes and ſpectacles ought to bee doone beefoze the whole church.

And therefoze the Apoſtle writeth to the whole church of the Corinthians, & not onely to the miniſters of the Churche that they ſhoulde receyue him agayne into theyz companye whyche hadde committed the aduoutrye.

Contraries

I thought good amongeſt the contraries hereof, compendiouſly to touche the eccleſiaſticall power, whiche vnto this daye the Byſhop of Rome hath vſed, oz rather abuſed with hozrydle tyzrannye, whiche thinge I wyll the gladlyer doe becauſe I know that the true eccleſiaſticall power ſhall the better be eſpyed when on the contrary ſide the falſe and tirannicall power of this monſter is ſet foozth.

Of

XUM

## Of the popiſh power.

The power of the church, whiche hy-ther vnto the Pope hath vſurped is a dominon in thinges ſpyrituall and temporall: yea, rather a power aſwel vpon the layetie as vppon the clergye with the authority of making and ſtatuting lawes to rule men withall, as well in ſpyrituall as temporall thinges and where lawes haue no place there to exercyſe the ſwoorde for the mayntenaunce and defence of the goodes both ſpirituall & temporall of the church militaunt. Diffinicion

The firſt parte of the diffinition is apparaunt diſt. xix. Cap. Ita dominus. Alſo in the decretalles, de electione. Cap. ſignificaſti. Alſo in the decretals, de hereticis. Capi. Ad abolendam. Now of his dominion vpon the layetye, there bee examples ynough, in which we ſee the tyranny of the byſhops of Rome vpon Emperours and Kings. Pope Zacharye depoſed Hilderiche the Frenche King and made of a King a monke. Innocent the fourthe dyd put downe Frederike the ſeconde from the Empyre, and in hys place ſet vp another. Pope Alexander the thirde beefore hym dyd treade with his feete vpon Frederike the firſte Emperour of the name ſurnamed Barbaroſſa father to the ſayde Frederike the ſeconde. And of authoryte of makinge and inactinge lawes at Probacion Zacharye. Alexander the thirde.

theyr pleasure which they binde men vnto, more straytly then to the gospell, certyfyeth vs Leo. Dist. iiii. ca. de libellis. Leo. Bonifac. Gregory.

Rome, Boniface the viii. raised great warr in Italye. Gregory moued all warres vpon the emperours of Rome for mayntaynynge theyr confyrmacion of the Bysshop of Rome. Julius. Clement. Parricion of the popish power

Pope Julius bycause he made many warr is honoured of some for a sainct and a blessed man. The false and traytorous warres or rather conspiracies of Clement bee not vnknowen.

This popish ecclesiastical power they deuide into order wher by they chose their ministers that may proclaime and preach this power furnished with lyes & tyranny, and in great abuse distribute the sacramentes. And into iurisdicion spirituall and temporall.

Causes;

Of this power the causes bee Tirannye & a meere lust to raigne, wherby Bonyface the thirde obteined of the emperour Phocas the name of the vniuersall bysshop, which obtayned by lytle and lytle to hys powers, he encreased the same, & to the intente it might be the more sure and stable and also extende the farder, hys successours bysshoppes of Rome studyed the same that Bonyface did, tyl at last they were becõe in worldly power far myghtier then kynges and emperours, whom other whiles they vtterly deposed of the empyre, fynally, I cal the popish power a tyranny, forasmuch as it is a power gotten with-

without righte and vnrightiye possessed of them, namelye sithens they also glorye and bost to bee the vicars of Chriſte, by whiche fact they declare themselues to be very antichriſts, that is to say against Chriſt.

Effectes

Their effects and works be these, To deuise and make lawes, statutes, ceremonies, articles of faith, and now these, now those rites, whiche the Bishops of Rome do laye vppon the seelye congregation as oracles of God or Gospels with this condition annexed therevnto that who so euer transgresseth the same shall bee depriued of the name of a chriſten man as openly testifieth Leo. dist. iij. cap. de libellis.

To confirme the highest temporall ruler in earth. dist xxij. cap. Omnes, where it is read that Sainct Peter receiued of Chriſte the administration both of the earthlye and of the heauenlye Empyre.

To administer worldly powers which power the Bishops of Rome take vnto them of Peter their predecessour according to their law afore saide. To make temporall lawes. To geue sentence of death according vnto the same. To make warres for defence of the church goods. These temporall offices bee nothing meete and conuenient for bysshops especially sithens (as I saide) they wyll bee by cars of Chriſt in the kingdome of Chriſt which was altogether estrāge frō this world To ordeine & elect blinde bussards, contrarye to their owne decrees, as well to preache im-

impure doctrine defoyled with mans inuencions and for the moste parte repugnaunt to the sincere woorde of God as to distribute the Sacraments in an horrible abuse. To curse and excommunicate euery man at their owne pleasure, as testifyeth the examples of the Emperours of whom there hath bene in maner none before our times which hath eskaped their thunderbolts.

Here folow the rest which be contaries to the true Ecclesiasticall power.

Contraries

Papisticall

The detestable heresye of Papistes.

Contraries therfore to the true power of the Church be these. To holde that the right of conferringe the Ecclesiasticall power remayneth onely with the pope and not with ℣ church which hath the keyes giuen vnto them of Christ. To saye no man ought to be admitted to minister the woorde vnlesse he be elected ordinate and confirmed of the Pope or his deputies. To denye that euerye particuler congregation hath power to reiect theyr mynisters of the woorde by the authorytie of the keyes committed vnto them.

To say that onely to Saint Peter and hys successours Bysshops of Rome were geuen the keyes of the Ecclesiasticall power and not to the church. To denye that the princi-

pall

pall effectes of the churchlye power bee, to teach Gods woorde, to preache remission of sinnes by Christ, to bestow the same vppon such as couet it to distribute rightly and purely the Sacraments. To holde that the power of the churche standeth not but amongst the annoynted priests. To hold that priuate persons may not priuatly exercise the offices of the Ecclesiasticall power as to instructe their neighbour in Gods woorde, to speake and talke of the Gospell, in necessitie to dystribute the Sacraments. &c. To holde the open confession is not necessarye. To doe awaye priuate absolution and bee contented with an absolution phantasticall. To saye that publyque absolution cannot stande with priuate absolution, but that the one or the other is to bee abolyshed. To defende the excommunication appertaineth to priuate persons that they maye excommunicate of theyr owne authorytie whom they lust. To holde that excommunication may onlye bee done although it be not openly done beefore the congregation.

The errour of phantelsts call persos.

To say that onely suche as preach euill doctrine are to be excommunicate and not such as geue euill examples of lyuinge. To denye that such are to be receiued againe into the congregation which haue repented. To seeke any other thing by the Ecclesiasticall power then the execution of the foresaide effects. To exercise the offices of the Ecclesiasticall power

Errour of Anabaptistes.

power openly without lawful callinge by the church to the same.

Mat 23. To resist rashly the ministers of the churche contrary to the commaundement of Christ, who saith. All thinges that they commaunde you to doe that doe yee, that is to wete, as long as they sit in ỹ chaire of Moses. Now to sit in the chaire of Moses is to expounde the law of God purely and sincerelye. To holde that the vse of the Ecclesiasticall power is letted or taken away through euill ministers so that they sitte in the Chayre of Moses.

what is set in Moyses chayer.

Therefore Christ signifyeth that there sit in the chaire of Moses Scribes and Pharisies both good and bad wherevnto accordeth Paule writing to the Philip. thus. Some preach Christ of enuye and contention, some also of good wyll. &c. But what forceth it, saith Paule, so that Christ be preached by any maner of waies, whether it be by occasion of true meaning. I therein ioye, yea and wyll ioy

To abuse the offices of the Ecclesiasticall power for gaines and foule lucre. To holde that the ecclesiasticall power is of no force.

Philip 1. Heresy of Purgatory men popish errours.

To hold that by the power of ỹ keies soules bee delyuered through pardons out of purgatorye.

To say in reseruation of cases not onely the canonycall payne but also the offence may be reserued, yea and in such as be truely repentaunt.

Of

## Of mens traditions in the church. Capi. 48.

I would not put the place of mens traditions among theffects of the Eccleſiaſticall power, as though it ſhould pertaine properly thither, for as much as to conſtitute humane tradycyons in the church is not the proper effect of ỹ churchly power, but which mixed therwith for certen an neceſſarye cauſes, as hereafter ſhall more plainly appeare.

Diſtripcio

Mens tradicions in the churche therefore, bee ordinaunces of men whiche they make, whiche haue a commiſſeon of the churche to the ſame, to thintent that all thinges may bee done in the congregation with comlynes and in order.

This diffinition is playne. For they bee not Gods which ordayned humane traditions in the church, or yet doe ordayne. Furthermore certaine it is that the tradicions be not of the law deuine, bicauſe they be not expreſlye mencioned of in the woorde. And the Apoſtle 1. Corinthians vij. where as hee had not an open woorde of GOD to ſerue for hys purpoſe durſt not but call his tradicions counſelles and not commaundements where he ſayeth Concerninge virgins I haue no commaundement of the Lorde, but I giue counſell. &c.

Probacion

1. Cor 7.

Wherefore

Wherefore we ought dyligently, accordynge to the maner of Paul, to discerne mens tradicions from the expresse comaundementes of God. For thus the Apostle alwayes protesteth before his tradicions: I speake this of fauour, and not of commandement. Item to the rest speake I (sayeth Paule) and not the Lord.

1 Cor 7 a.

The final effect putteth Paul where he saith wherfore brethrē endeuer your selues to this that ye prophecye (he calleth prophecie interpretacion of scripture) and forbid not to speake with tongues, and let all thinges bee done honestlye and in order. So there Paule doth institute lessons or readinges in the church.

1 Cor 7 c.
1 Cor 14 g.

Item that women speake not in the congregation but keepe silence. Also in the xi. Chapter that women haue their heads couered, and that men bee bare headed when they pray.

Item in the seauen chapter that the man & wyfe abstayn one from another for a time, but not so but they come agayne together afterward, least Sathan might tempt them for incontinencie. Also that the faithful husbande forsake not his vnfaithfull wife, so that she wyll agree to tarrye with him. And the Apostle addeth the finall effecte wherewith he concludeth his tradicions, sayinge: Not that I should caste a snare vppon you, but that ye might folow that whiche is honest and comely. &c.

1 Cor 7 a.

Hereby

Hereby it also appeareth that Humane tradicions be no sacryfices or seruice of GOD, but thynges indyfferent which may be chaūged, altred, corrected and reiected, accordyng to the occasion of the tyme, euen as the same selfe thyng was done in councels, folowing which customably haue corrected and oftentymes reiected the constitutions of their predecessours which thing they might not haue done if humayne tradicions had ben of gods lawe.

The causes of humayne tradicions in the church be these. The authozitie of man, and the power which the pastours and ministers haue that be called of the church. Causes.

Humayne tradicions be all of one sozt in the church which some men call rytes, some ceremonyes. And fozasmuch as some ozdinaunces apertayne to ozder, & othr some to institution, therefoze they may bee deuided into tradicyons ozdinall, and institutozy. Unto ozdinall may be referred holy dayes, fastyng dayes, diuersitie of garmentes .&c. Unto institutozy lawes may be referred lessons and songes, wherewith the youth and the rude people be instructed. The papistes deuyde the tradicions into vniuersal and perticular. The vniuersal they say ought not to bee corrected ne chaunged but the particular may. Partes.

The effectes of humaine tradicions in the church be these. To make that all thynges (accozding to the rule of Paule) bee done in Effectes.

the church honestly and in order. Also in an other place he sayeth: This I speake for your profite not to intangle you in a snare, but that ye might folowe that is honest and comely. Item to make the confusion vnmete for the church be eschued.

1.Cor.7.f.

To cause that soberly & quietly all things bee executed in the church. To bringe to passe that ỹ youth and vnlerned people may be instruct, & brought vp in the word of god.

Contraries

Contraries to mens traditions in the church be these. To holde that humayne traditions be institut in the church to be a true seruice of God. To say mens traditions in the church if they be repugnaunt to ỹ worde ought not to bee cast forth. To saye all humayne traditions ordeyned of Popes in the church are to be kept vnder payne of deadly sinne, bycause Popes be heades of ỹ church and vycars of Christ.

The most damnable heresies of papistes

To holde that mens traditions must be had in such price that we may not once doubt or aske ỹ question whether they be repugnaunt with the worde or no. To holde that it is in the Bysshoppe of Romes power to make traditions and lawes of lyke strength wyth the cõmaundementes of God. To holde that humaine traditions deserue grace or remission of sinnes. To mayntayne that mens traditions in the church serue to pacifie god and to satisfy for sinnes. To say mens traditions in the congregation may not be vn-

kem

ken in case of necessitye.

To cast forth of the church all humayne traditions: yea, & those also which be not repugnant to the worde which rashnes is cause of great dissention and of manifolde incommodities. To deny that wee ought to obey mens traditions which bee not contrary to ye Gospell but ordayned to this onely ende that all thinges be done in the church semingly and in order.

To rayse discorde for mens traditions in the church. Agaynst these speaketh Paule where he sayeth. But if any man seeme to be contentious amongest you, let him know that we haue no suche custome neyther the congregations of GOD, to mayntayne ye this lyfe may be ruled wythout ceremonies and rites. To auaunce and extoll humayne traditions aboue the commaundementes of God as they haue done which haue dreamed superfluitie of ceremonyes. To snarle the conscience by humayne traditions agaynste whome wryteth Paule. i. Corinthiorum. vii.

i. Cor. xi. 2

Ceremonies be thynges indifferente.

To deny mens traditions whether they be rytes or ceremonyes to be things indifferent. I call that indifferent wherein consisteth neyther ryghtuousnesse neyther sinne. To transgresse the traditions of men in the churche after a sedicious manner and to the slaunder of others. To say the scripture onely dampneth humayne traditions amonge the Jewes where Christ sayeth:

They worshippe me in vayne with the commaundementes of men &c. To lade ẏ church with humaine traditions. To kepe and obserue tradicions of men supersticiously.

The errour of superstitious persons.

To say mens tradicions maye not bee of dyuers sortes in dyuers places. To say that of necessitie of saluacion all humayne traditions ought to be in all places alyke. To deny that honest ceremonyes and rytes vsed hitherto in the church which be not agaynst the worde may more profitably be kept styll then newe ordeyned. To deny that the chaunging of humayne tradicions vnlesse necessite or vrgent commoditie moueth to the contrary, is cause of infinite mischeues and incommodities. To contempne such as haue throwen out of theyr churches vnprofitable and wycked ceremonyes. To deny that charitie and necessitie bee the meanes whereby all mens tradicions in the churche ought to be measured.

## Of the church or congregacion. Capi. XLIX,

The place or tytle of Church foloweth very conueniently the ecclesiasticall power. For the church is the kingdome wherein is exercysed this ecclesiasticall power, and from whence it procedeth originally by reason of ẏ keyes cõmytted by the church vnto the ministers of the same. But forasmuch as the church consisteth indifferently, as well of the true faythfull par-

sons

sons, as also of hypocrytes and false harlots, it is harde so to describe the church that thou mayest thereby know wherein the godly doe differ frō the counterfayt and dysgised game players (we call such hypocrites) namely ypothens these two sortes of men haue in outwarde apperaunce all thinges a lyke. I nevertheless to thintent I may shewe some difference betwene the true members of the church, and the dysgysed hipocrites haue to my power severed them in the causes and effectes, least I shoulde gyue occasion of slaūder to the papistes which be euer barkinge and crying out agaynst vs, of the one church we make two, bycause we make distinction betwene the true and the counterfayte.

Diffinicion

Whereforе the churce in a generalitye is the congregacion of all such as profesſe the gospell, onely the excommunicate excepted.

brobacion

I thinke it vnknowen to no man that the church taketh hys originall beginning of the profession of the gospell, and that then it began when the first promyse was made of the gospell, which forasmuch as it befell euen in Adams tyme, and vnto Adam, it is certaine that the church began euen then, and that from Adam vntyll this day it hath stande amongst all the professours of the gospell, and yet it standeth with all such as profesſe the same. I added (in a generalite) because I would make a distinction and difference betwene the true beleeuers or ryghtuous persons, and betweene false hipocrytes and disceyuers.

And albeit the ſcripture nameth aſwell the bad as the good vnder the name of church, as the parrable of the nette caſten into the ſea teacheth, in whiche bee taken both good and euyll fyſhe, yet euery manne wyll iudge that the good fyſhes are to bee preferred before the badde.

Wherefore no manne ought to meruayle though wee bycauſe of the open teſtimonyes of ſcripture, haue ſeperated the church of the true beleuers from the hypocrytes, which church kinge Dauid calleth eccleſiam malignantium, the churche of the euyll and wyckep perſons, which he wouldye not haue done if there were onely without dyuerſitye one generall church, and beſides it none other whych maye truely be called the churche as hereafter I ſhall declare in the cauſes Now the excommunicate perſons bee no longer of the church accordinge to the ſaying of our Mat.18.c Sauiour Chriſte. That if hee wyll not heare the church, let hym bee vnto thee as a hethen perſon, and publicane.

Partes. There is one church in a generalitye (as ſayd is) throughout all chriſtendom in which church bee two ſortes of menne, ſome be holy in deede, ſome counterfayte holy or hipocrytes.

The congregation of thoſe, the ſcripture otherwhyles calleth the counſayle of ỹ righteous, as Pſalmes. Ci. otherwhyles ỹ immaculat or vndefyled church, as canticum. v. nowe without wrincle as Epheſians. v nowe

the

the seate of Dauid, as Esay. ix. nowe the kyngedome of Dauid, as euen in the same place, nowe the body of Chriſte as 1. Corinthyorum. ii. nowe the church of the sainctes as. Psalm. Lxxxviii. nowe the members of Chriſte, nowe the multytude of the beleeuers. &c.

But the church of the other the scripture calleth the congregation of the vngodly and of dyssemuraunce.

The true and properly called churche is thus dyscrybed of Paule. Ephesians. i. The church of the ryghtuous is whych Chriſte loued so well that hee bestowed euen hymselfe for it to thyntent hee myght sanctyfye it being purged with the washinge of water by the worde that hee myght make it a glorious church not hauing eyther spote or wrincle, and that it myght bee holy and without fault. And this true church is not layde open to the eyes, but is beleued accordinge to the artycle of our Creede. I beleue the holy church catholike, the communion of sainctes. The church of hipocrites describeth the prophet Esay wyth these wordes. This people (sayeth the Lorde) approcheth vnto me wyth theyr mouth, and wyth theyr lyppes the honour me, but theyr hart is farre from me: in vayne they worshyppe me, teachinge doctrynes, and commaundementes of men. This church contrarily is open and apparant to the eyes, for all her workes, all hir worshyp wherewith it thinketh to serue God is outwardes. The discription of the true church. Esa. 29. b.

It is an outwarde hue or viſoure of the pure church, with mens tradicions in ſtede of the ſincere doctryne, with the mouth and lyppes onely without the affections of the hart wor-
Cauſes. ſhipping God.

And forasmuch as I ſayde in the churche to be two ſortes of men, true, faythfull, and counterfet, or hipocrites, therefore now alſo two ſortes of cauſes are to be ſet, proceding neuertheleſſe of all one matter, to the intent it may appeare why theſe be hipocrites, and
Cauſes of the other verely faythfull. Theſe cauſes
the true therefore enſuing of the true church, which
church: otherwhyles the fathers haue called the pil-
ler of the trouth. The promyſe of God or the Goſpell, Chriſt, fayth, the holy Ghoſt, the pure doctryne whole and perfect in al hir effectes and iuriſdiction. The promyſe of GOD or the goſpell is the cauſe of the true church, forasmuch as through the promyſe of the Goſpell it had hir beginning and where vpon it was founded. For forthwith as the promyſe of the Goſpell was once made the church beganne to ſpryng, and whereunto as ſone as Adam gaue credite hee became a member of the ſame. So euen at this daye ſuch as by fayth take holde of the glad tydinges of Chriſt (for that is the goſpell) are become the true members of the church. I ſpeake here of faith as it is an aſſured confidence vppon the promyſe of the Goſpell, and not of the fayned fayth of hypocrytes, whych is onely a knowledge wythout true

motions

mocions of heart, whereof I shall hereafter speake in the causes of the hypocriticall or counterfeyte church.

Nowe, Christe is cause of the true congregacion, forasmuch as of hym the prayse of the Gospell was made, and who also satisfied the same. Also bycause he is the heade of the church whereof he taketh his sustentacion, increase, ryghtwonsnesse, glory, cleannesse, holynesse.

Item, bycause he is the foundacion of the church. The holy Ghost is cause of the true church, forasmuch as he is giuen vnto the church of Christ to be the ruler and gouernour calleth the church by the worde, gathereth it togither, sanctifieth or maketh it holy, (whereof also he hath his name) furnisheth it with sundry gyfts, comforteth and rayseth it by agayne in tribulacion, maketh it apte and mete to doe lyuely and true workes, which may please God, and which bee moste acceptable and thanckefull sacrifices vnto hym, full of good sauour, and finally which preserueth it in the trueth acknowledged, y it fall not away agayne from the same. Ephe v. Collo i. Esay 8. 1. Cor. 3 Galla. 1.

The formall cause of the true churche is the pure doctrine being absolut and perfect in all effectes and iurisdiction.

For this doctrine is a sure sygne and a certayne marcke whereby the true congregacion is knowen from the forged church. I vnderstande vnder thys doctryne that pure The formall cause

preaching of the gospell, & the lyuely effectes of the same in the consciences. For so doth our shepeherde Christ discerne the doctrine of false Prophetes or hypocrytes from the true doctryne, where he saieth: Take hede of false Prophetes, whych come vnto you in sheyes clothes, that is to say, in outwarde apparaunce of true doctryne. For al that whole place must be referred to doctryne (but inwardly sayeth Christe) they bee rauenous wolues, that is, tearyng and plucking a pe-ces mens consciences wyth theyr wycked & false doctryne, by theyr fruites ye shal know them, that is, by the effectes of theyr doc-tryne. whether doe menne gather grapes of thorney or figges of bryers, whether can hypocrytes geue rest vnto mens consciences wyth theyr doctryne. For by fygges and grapes bee vnderstande most swcet fruytes of conscience, as be peace, ioye, and tranqui-lytie. So euery good tree maketh good fruites, that is, good teachers wyth theyr true doctryne, bryngc vnto the consciences peace, ioy, and tranquilytie. &c. Matth. vii.

A corrupt tree maketh euyll fruites, that is, the impure doctryne of hypocrites disse-uereth, confoundeth and disturbeth the con-sciences &c.

I referre also vnto ỹ pure doctrine the law-full vse of the sacramentes, for thys is a part of the pure doctryne.

Item free remission of sinnes, whych is the effecte of pure doctryne. Also abso-

lution

lution and excommunication formed of the worde of GOD, all whyche I make here to be signes and sure marckes whereby the true church is knowen.

## The causes of the hypocriticall church.

AS to the outwarde shewe and appearance, the false and counterfayte church hath ẏ self same tauses that the true church hath For it hath the same Gospell, ẏ same bybles, the same sacramentes, they professe the same Christ, they glorye of the same fayth, they prescrybe the same holy ghost vnto al theyr counsels, and the same they dreme to be the author of all theyr affayres and doinges. But looke neuerthelesse how much diuersitie there is betwene trueth and dissymulation, betwene apperaunce of thinges, & the thynges selfe, betwene a paynted face and a natiue colour, euen so much difference there is betwene the causes of the true church and the causes of the fayned and hypocriticall church, a lyuely example of this hipocritical church is at thys day the Popishe assemble. For thys papists doe ascribe their church to bee a societie or felowshyppe of outwarde thinges and rytes. &c.

Cause

the church of Rome.

Friar forestes church.

Wherefore

Wherefore they thēselues make their church the exampler of the hypocriticall congregation and not I, namely sith it is apparaunt that the true church is spirituall, not of this worlde, neyther cōmeth it & appoynting and marking, and which is not opē and layed out to the eyes, but beleued onely by fayth, accordyng to the article of the Creede, I beeleue the catholyke church.

1 Reg 21. Rom 11. This baall amonges vs is the byshop of Rome the greate god of the earthe.

The example also of the Prophet Elyas teacheth the same, who whē he sawe the outwardly apparaunt members of the churche, sayd to the Lorde, I onely am left, but the Lorde answered, I haue left me seuen thousande in Israell, of which neuer one manne bowed his knees vnto Baall, nor kissed him wyth his mouth.

## The effectes of the true church.

Double effectes doe aryse of the two sondry kyndes of menne in one generall church. But to the true church these effectes ensuing appertayne, which the true church worketh by the assistēce and gouernaunce of the holy Ghost. To heare the pure worde truely. To receiue the worde wyth the harte. To beleue the worde with confidence. To vnderstande truely the worde hearde, receyued and beleued, according to the parable of the sower where Christ expoundeth the good seede the ture church. To vse the sacramēts

Effectes.

Mat 13 c.

lawfully

lawfully accordinge as is appoynted by the worde For who so reteyneth the pure worde, kepeth also the sacramentes in ỹ right forme being a part of the worde. To loue the pure worde, accordinge to the saying of Chryste. My sheepe doe heare my voyce. To departe in no wyse from the true word forasmuch as the church is the pyller of the trueth, because it is buylt vpon Chryst the stone. Ioha 10 a.

To flee the vnpure worde, none otherwise then sheepe doe flee euyll pastures and that by the commaundement of theyr sheepehearde Chryste, who byddeth them beware of false Prophetes and also of the leuen of the pharises. To know and receiue onely Chryst for their herdman, heade, iustifiour, sanctifiour, and sauiour. For whatsoeuer holyneſſe the church hath, whatsoeuer iustification, whatsoeuer cleaneneſſe, it taketh it all togither of Chryst. To be ruled of the holy Ghoste to the intent that all the workes of ỹ church maye bee both lyuely and effectuall and also pleasaunt to GOD. To exercyse ỹ keyes giuen vnto thē of Chryst and to commit the same to priuat persons, to the ende that the pure worde maye be preached, and the free remission of sinnes in Chryste publyshed ỹ men maye bee comforted by absolution, and byrdled by excommunication. To sacrifice vnto GOD sacrifyces of prayse, and spirituall sacrifices, euen of our owne bodies & the fruit of our lippes. To bee kepte from erroure, accordinge to the saying of Chryst ỹ Mat 7. c. Mat 19. 1. Pet 2. Heb. 13. Rom. 12 Mat 24 c.

the

the false prophetes shal arise & shall bring into errour, euen the very elect or chosō persons may erre finally or to the ende, euen bycause they be in the hande of Christ, out of whose hande no manne can take away. To obey euery humaine creature for the Lordes sake. To haue of promyse euerlasting lyfe annexed and other infinite rewardes in this lyfe.

To folow throughly Christe as captaine and leader in the doctrine and maners of life. For so is Christ pronounced in the scripture, as an example for the church to folow. Semblable effectes very many maye be yet gathered of the true church, all which the scripture expresseth in the name of spouse by which the church is signifyed

The properties of a spouse or bryde.

Nowe, the offices and partes of a spouse or bryde, bee in all thinges to obey the brydegrome, to loue the brydegrome, to haue a good hope and confidence in the brydegrome, to cleue onely vnto him, to obey him, to feare and honour the brydegrome, to bee agaynst the dishonesty of the brydegrome, and to doe all things that may tende to the honest fame and worshyp of hym, to reuerence, to magnyfie and auaunce him, to reioyse in ỹ brydegrome, to be obedyent to his cōmaundement, to execut his pleasure louingly & with gladnesse, to vse in common all his goods togyther with hym, &c.

All these thynges also ought to bee appropriate and be the very partes of the church towardes Christ the brydegrome.

But

But nowe, albeit the spouse performeth all these thynges truly and is made handfast by the holy Ghost, yet is she not called euen for these workes sake a churche immaculate or vndefyled, holy, and wythout wrincle, but for Christes sake, who hath halowed it, putting hymselfe into the vtter peryls of death for his spouse sake.

Also because the church hath the holy ghost, geuen her as a tuter or defensour who by Christ preserueth and gouerneth hir to the obtayning of euerlasting lyfe and the hereditary goods of Christ, to whome she is espoused, which goods she alredy possesseth in sure and certeyne hope. Ephes.

## The effectes of hypocrites in the church.

The effectes of hypocrites in the church be taken by the contrary of the effects pertayning to the true church, as be these. To heare the worde but not purely. To receiue ỹ word but not with the hart. To beleue the worde, but not onely. To vnderstand after a maner the worde, but without fruite. To vse the sacramentes vnlawfully, & wickedly to abuse thē. To loue the worde embrued with mens traditiōs, & with thē to cōtaminat ỹ pure word. To prefer or at lest way to match mens traditions

dycions with the selfe worde of God, and with the same to defete gods worde.

Of this effect Chryst accuseth the hypocrytes in the Gospell of Mathew, where hee

Mat 25 b. sayeth, ye haue dysanulled the commaundement of GOD through your tradycions.

To depart from the pure worde, according to ỹ parable of ỹ sower, where Chryst declareth the hypocrytes to be shrynkers from the worde, beleuing onely for a tyme. To embrace workes besides Chryste, and by the same to seke ryghtuousnesse.

To deny remission of sinnes by onely fayth in Chryste. To boast and brage of the holye Ghoste, but wythout regeneracion, wythout lyuely workes and pleasing God. The reason is because hypocrites imbrace not purely Chryste, therefore the holy ghost is not gyuen them, wythout which all the workes of hypocrites be dead.

Pet 2. To preach the vertues and benefites of workes euen as the godly preach ỹ powers, vertues, and benefites of Chryst.

To exercyse the keyes of the church after theyr lyste as many cruell factes of Bysshops of Rome doe testify. To abuse the keyes horribly to the oppression of the sincere worde and effectes of the same. To be wholy conuersaunt in outward and car-

Mat 23. nall thinges, accordinge to the sayinge of Chryst: wo be to you phariſes & hipocrytes, for ye make clene ỹ outward partes of ỹ cup. &c. loke vpō ỹ whole xxiii. Chap of Math.

To

To worke without all fruite. For lyke as with fruite the true beleeuers woorke theyr workes, because they beleeue truelye, and because they be regenerate and borne agayne of the holy ghost. So the hypocrites because they want faith because they haue not the holy ghost, therfore all their woorks be dead and please not God. To sacryfice vnto God outward sacrifices, by which they study to pacifie God. To haue alwaies troubled consciences and full of feare, accordinge to the prophet Esaye. The sinners in Syon be made affrayed, feare hath possessed the ypocrits. To doe workes to the intent to bee seene of men, and to be commended. To couet to be glorysied before men To erre, according to Christ where he sayeth: False prophets shal arise and bring into errour. &c Moreouer GOD punisheth hypocrits for their vngodlynes, with other sinnes and errours. To bee prompt and ready to suche thinges as perteine to this world, according to the sayinge of Christe: yee hipocrits, the face of the skye ye can iudge, and can ye not diserne the singes of the times. To take vppon them temporall power as many examples of bishops of Rome doe teach, yea and the members of the whole popishe churche. To bee frustrate of euerlastinge lyfe according to the saying of Iob. Spes impiorum peribit. The hope of the vngodly shall perish For the promise of euerlasting lyfe perteineth onely to ye true beleeuers, acccording

Esa 31.

Mat 6. 23.
Mat 23.

Mat 16. 8

Iohn 8.

to this of Chriſt, who beleeueth in mee, hath euerlaſting lyfe. Finally the effects of hypocrytes, or of the painted and hypocryticall church do appeare moſt euidently of properties of the bride that is an harlot, for ſhe ſeemeth in outwarde appearance to loue the bridgrome, to beleeue his wordes. &c. where as indeede ſhe doth in her heart nothing leſs but runneth a hooring, yea ſhe cannot hartely loue the bridegrome becauſe ſhe receiueth no dowry for the ſpouſels of the holye ghoſt the handefaſter but runneth a whorynge after ſtraunge Gods, namelye the Pope the great God in earth and Babilonicall ſtrumpet.

Iohn 8.

The properties of the adnouerus church

Contraries

Contraries to the church bee theſe. To holde that the church began firſte when the Goſpell was diſcloſed at the birth of Chriſt. To ſay they be true members of the church which only do heare, & with ẏ mouth profeſs the goſpell. To cut the church into partes ſaue onely for the two kindes of men whiche vnder the generall tearme of the churche bee compriſed, that is to wete, of the ryghteous and of the hypocrites. To holde that ẏ true members of the churche may be dead in whō worketh not Chriſt ne the holy Ghoſt. To maintaine that the church as it is truelye and properlye taken for the congregation of the holy is a temporall kingdome, which nedeth a ſecular arme, worldlye defences, and that ought to be ruled by mens tradicions to the health of their ſoules.

Popiſhe errours.

To deny that the ſaints and true beleeuers

beg

be onely the true church.

To say that the true church which is of the faithfull may be seene with the bodelye eyes, contrarie to the article of faith, I beleeue the catholyke church. &c. To define the church to be a felowship of outward thinges and rites.

To defende that the true church may stande without the pure gospell and lawfull vse of Sacraments vnlesse tiānay letteth the same. To say the church is onely an outwarde polycie of good and bad, which errour defaceth the kingdome of Christe and rightuousnesse of the hart, and taketh away the holy Ghost gouernour of the catholyke churche. For then it is beleued that the church is nothing els then a keepinge of certaine rites or seruyces. Papistical

To bind the catholicke congregacion to certayne obseruaunces against this of Christ. Mi kingdome commeth not with obseruaciō or waytyng. To holde that the catholike church is lefte to the byshop of Rome, or to any other priuate person to be administred at his pleasure. Obseruantes the detestable heresy of Papistes.

Thys erroure is against the euerlasting byshoprich of Chryst. To holde with the Fabrile Faber, that the catholyke church doth not alwayes preferre the word of god before mens tradicions. To say ye catholik church appertaineth to men by reason of power, of dignitie, either ecclesiasticall or seculer. The errour of Faber.

To hold with the papistes, that the church is an outwarde and supreme monarchie or raigne of the whole worlde, in which the pope hath a power irrefragable aswell vpon the laytie as vpon the clergie, against whom it is lawfull for no mortall man to resist, eyther in deedes or wordes. To say the generall church may stande without hypocrites. To binde the true church to outward sacrafyces. To say the hipocrites in the church bee any other thinges then a graue paynted outwardly & within ful of dead mens bones, that is to say, full of all vngodlynes. To make the hypocrites the liuely members of the true church. To say hypocrites may bee in the church without the foyle and contamination of gods worde, and of the sacramentes. To deny that the parte of the church of hypocrites is the cloke, visure, & couterfeyture of the trouth. To make here in earth a church, wherein be both holy men and hypocrites, contrary to the place in Mathew. So shall it bee in the ende of the worlde, the angels shall come and seuer the bad from the good &c. Whereby is signifyed that in the kyngdome of heauen here in earth, that is to say, in the church bee both good and bad &c.

Mat 25 f.

## Of slaunder or offence. Capi. L.

Slaunder

SLaunder bicause it riseth in the church therefore very conuenientlye it may bee put after the title of church which of necessitye is vexed with many slaunders and offences, accordinge to the sayinge of Christ: wo bee vnto the worlde because of offences, howbeit it can not be auoyded but that offences shall be gyuen &c. Mat 18 d.

Wherefore forasmuch as Christ saieth that offences or slaunders doe necessarily chaunce, let vs dylygenly enserch the causes of thys necessitye. Certes of them selues slaunders bee not necessarye, neyther ought they to bee gyuen, sith Christ hath prohibite them, but that they should perysshe whiche by the iust iudgement of GOD ought to perysshe, it must needes be that slaunders bee giuen, which be as it were meanes whereby the vngodly hypocrites be called away, and fraye from the truth, but it is a very perillous thinge to giue offendinges or slaunders vnto the godly, accordinge to the communicacion of Christ in ỹ saide place of Matheyv which although they be in the hande of Christ, neither can they be taken out of his hande, yet with offences or slaunders to vexe and trouble their mindes, and to make them eyther to doubte of the truth of Gods worde, or to be the more remisse or slacke in regardinge the same is vndoubtedly a right haynouse sinne.

The diffinicion of offendinge or slaunder in a generaltye.

Diffinicion

Sclaunder therfore in a generaltie is an offence or greuaunce whereby the consciences are frayed away from the doctrine that they haue receiued, and maners of lyfe, and be prouoked and led away from to the following of an other opinion and manners of lyfe, eyther by doctrine or by maners of lyfe.

This generall description of sclaunder shall appeare in the declaration of partes. And throughout the newe testament testimonies do apeare of the doctrine and maners of lyfe, whiche be principall causes of sclaunder, as orderly shalbe declared hereafter.

Diuision of sclaunder.

There be two sortes of sclaunder one wherby hypocrites or pharisees be offended, an other wherby the godly brethren be offended: Of this sclaunder or offence ỹ scripture speaketh more often then of the other.

Of the offending of hypocrits.

what the offending of hypocrites is.

The offending of hypocrites is a greuaunce of the right doctrine or necessarye woorkes commaunded in the word, whiche the godlye do giue freely without sinne while they care rather to obey God then men.

Probacion

The examples whiche throughout all the Euangelists be recounted do aproue this description of whiche the Euangelist Iohn hath beefore other a great number, namelye in the seconde, thirde, fyfth, seuenth and viii. chapter.

Christ partly teacheth, partly healeth the syke in the saboth day. Also hither pertaine all

A sclaunders throughout the new testament, where the hipocrites & Pharisees together with the scribes were greved with Christ either because of his doctrine, or for necessary workes. For doctrine and necessary workes be causes of this offendinge. I call necessary workes which eyther necessitie or charitie requyreth.

Of necessitie an example thou haste where ỹ disciples of Christ on the Saboth daye passinge throughout the cornes, beganne to pluche the eares of corne, at which the Pharasees were offended and cryed vnto Christ: Lo, why do they on ỹ Saboth dayes that which is not lawfull? An example of charitie thou haste where Christ healed in the Saboth day a man hauinge a withered hand & dried vp. Mat 12. Mar 2 & 3. Mat 12.

Vnto necessarye workes partayne also all fre maners & examples of lyfe; yea, though they bee not prescribed ne appoynted expresly in Gods word which neuertheless be done of the Godly without sinne, but the hipocrites be offended with them by reason of their constitucions. Thus were the Pharisees and scrybes offended with Christes apostles, onely bycause they wisshed not their handes, when they eate bread accordynge to the tradicions of the elders. Thus at thys day while our hipocrites do se that we suffer no longer the water to be consecrate they be offended as though we had cõmitted a great offence. The cõmaundement of god excuseth ỹ godly in this Pharisaicall offendinge. Mat 15. Holy water.

For they haue for them a commaundemente of God concernige the pure and right doctrine, and concernige necessary workes wher with the neighbour for the moste parte is holpen. This commaundement wee ought to obeye simplye, and these hypocrites oughe not to bee regarded accordinge to this texte. It behoueth to obay rather God, then men. Nowe such thinges as the open and speciall commaundemente of God, excuseth not in ye Godly concerninge this kynde of offending, yet the christen lybertye excuseth wherby the Godly bee free from all mens traditions whiche oftentymes the hipocrites prefar, or at least matche with gods worde. I am moued to speake this of the christen liberty, bycause the hipocrites require speciall commaundementes of God for euery worke that the godly doe. For they crie out against vs that we houe no commaundement of God to despise or neclecte the holy water and like tradicions.

Act 4.

The christen libertie excuseth.

Causes.

The causes of this offendinge, be the holsome doctrine and necessary workes whereby for the most parte the neyghbour is holpē either in a time or in a space which oughe not to bee done after the tradycions of the hipocrites or done against their fastinges or semblable their constitucions: yea, or against the very Saboth day the law of god, which neuerthelesse GOD setteth behinde the vse, and helpe of the neyghbour, as many places and examples of scripture do wytnes

as

as that of the prophete Oſee. Miſericordiam volo, non ſacrificium. I will haue mercy, and not ſacrifice. Item the Sabboth daye (ſayth Chriſt) is made for man, and not man for the Sabboth day. wherfore the ſonne of man is Lorde euen of the Sabboth day. Oſe 6 e. Mat 12 b. Mar 2 d.

Alſo in the prophet Eſay GOD ſayth: offer mee no more oblations for it is but loſt labour. I abhorre your ſenſinge, I may not away with your newe mones, your Sabbothes and ſolompne daies, your faſtinges alſo are in vayne. I hate your newe helpe dayes and faſtinges euen from my very harte. They make me weary, I can not abyde them &c. Eſay 1 d.

Learne to do right, apply your ſelfe to equitie, deliuer the oppreſſed, helpe the fatherleſſe &c. Likewiſe Chriſt ſayth: when thou offereſt thy oblacion at the aulter, and there remembreſt that thy brother hath any thinge againſt thee, leaue there thine offeringe and go firſt bee at one with thy brother and then come and offer thy gift. Mat 5 d.

Finally by neceſſary workes ought to be vnderſtande not onely ſuch workes wherewith the neighbour is holpen, but alſo wherewith we helpe our ſelues in neceſſitie, for if it bee lawfull for me to helpe my neighbour in the Sabboth daye, howe much more may I helpe my ſelfe. Neceſſary workes.

The partes of this ſclaunder where with hipocrites be offended may be taken of the foreſaide cauſes, ſo that thou maiſt deuide Partes.

the offendinge of hipocrites into the offending which riseth by doctrine or teachinge, & into that which procedeth of workes or maners of liuinge.

Effectes. Mat 21 d. The effectes of this offendinge, Christ semeth with one worde to expresse where he sayth: who so euer shall fall on this stone, he shall be broken, but on whom so euer it shall fall, it shal grynde him to pouder. So ẏ the chiefe effecte of this offending by Christs wordes is that the hipocrites be confoũded and destroyed which by the iust iudgement of God ought to perishe. For Christ is put vnto such for a fall. &c. Other effectes also of this offendinge may be fetched forth of the thinges annexed, as induracion of harte and cruell tyrannye, which the hypocrites beinge offended with holsome doctrines and necassary workes do exercyse against the truth, & against the prechars, and publishers of the same. And albeit these effectes be euil & horrible, yet ẏ godly ought not to regarde them. For it behoueth rather to obey god, thẽ mẽ: though the guttes of the hipocrites should bruste, and of the whole worlde.

Luc 2 e.

Act. 4.

Of offendinge the brethren.

The sclaũder or offence whereby the brethrẽ be offended, is cõmitted when weake consciences be plucked away from ẏ simplicitie and purenes of gods worde vnto these and those opinions & maners of life either by false & vn certaine doctrine or by maner & examples of liuinge. This diffinicion is certaine of gods worde. For ẏ scripture alwayes geueth

Diffinicion

Probacion

com-

cōmaundemēt of this sclaūder. As touching doctrine Christ monisheth vs wher he saith; whosoeuer offend one of these litle ones, which beleue in me, better it were for him ẏ a milstone were hanged about his necke, and that he were drowned in ẏ depth of the sea, ẏ is to say: whosoeuer leadeth awaye these litle ones from the purenes and simplicitie of gods word &c. For this worde sclaunder or offendinge signifieth here properly a griefe or a stombling stocke, whereby we be led away frō ẏ simple truth of gods word, though the diuersitie of opinions, which he brought against the same. For who is he in a maner ẏ can finde in his hart to become a childe againe in ẏ kingdome of Christ, but will sauoure beyonde ẏ word of god, which thinge when the weake persons see done: forthwith they be offended, ẏ is, they be brought away & plucked from the simple worde, and if vtterly they bid not farewell to the gospell, at least way they beginne some what to doubte of it, til at last they shrink cleane away from the right and true doctrine vnto strange opinions. As touchinge maners or examples Paule euery where maketh mencion namely Ramans xiiii. and xv. i, Conrinthians viii. Galathians vi. Philippians .i. Albeit it had bene ynough to haue shewed false doctrine & vncertaine, and ẏ euil maners or examples of life as generall causes of this sclaunder, yet there bee other causes which may bee brought declaringe the very originall root of those generall causes which be these.

Mat 18. Luc 17.

Marke howe the weake be offended.

Causes of the offendinge of the weake brethren

Nathan

Sathan, the euill vnderstanding of the christen lybertie, dissencion, lacke of learninge, presumption of the teachers, hatred of the neighbour, and semblable causes.

The deuill

Now Sathan is the cause of this sclaunder or offending, for as much as hee impelleth and stirreth to the same, and furthermore, he maketh the true doctrine to be suspect bringing all thinges into a rooze. The misunderstandinge of the christen lybertye is cause, for as much as the rash christians, while they beeleeue that they bee free from all outwarde thinges as pertayning to iustification, which is tyed vnto no obseruations or ceremonies, forthwith of the christen and spirituall lybertye, they make a fleshlye lybertie, and thinke now all thinges to bee lawfull vnto them, especially in the manners of lyfe, by meanes wherof innumerable offendings and sclaunders do arise, of which at this day Germany is full.

Mistaking of the christen libertie

Dissencion of Preachers.

This dissencion of the teachers is cause also of this sclaunder, while they defende stifflye wicked and ofttimes folysche opinions, as they do at this day, which & sondry heresies disturbe the pure doctrine. The lacke of learning also of teachers is cause, in asmuch as blinde bussards rushe out at all aduentures suche stuffe as they haue and declare not sufficientlye the matters as they haue purposed, but leaue the consciences of the hearers doubtfull and in the byers.

Sir Iohn lacke learninge doth much harme.

For

For this cause the Apostle Paule will that a Bysshop (that is to say, a teacher, a pastor, an ouerseear) be apt to teache, that is to say, which hath the feat and cunning handsomly and properly to declare his matters. Certes, the apt and proper way of teaching, is to follow in teaching the methodical forme of doctrine, which is naturall indifferentlye common to all men, saue that it excelleth in some, and is more apparaunt by reason of precepts and instructions which they haue learned to induce them. 1 Tim. 3.

From which trade and forme of teachinge, who so euer abhorreth, vndoubtedly shal neuer handsomlye instructe the consciences of men, neither shal vtter and declare sufficientlye his purpose. Neither doe there want at this day examples hereof in the Churche.

The arrogancye of teachers is cause of this offending when one swelleth, when one enuieth another, when euery man woulde be counted best learned, when no man wyll bee made a childe in the Church, and while they thus striue for preeminency and prymacie, in the meane season the weake brother is offended, occasion is geuen eyther to forsake the simple and pure worde, or at least to sclaunder it, and bynge all thinges in doubt. But this cause toucheth not onely the teachers, but generallye all that of hye minde and statelynesse offend the weake brethren, while they declaring themselues to much spirytuall, Arrogance

all, thinke all thinges lawfull vnto them.

Hatred. Hatred to the neighbour is cause for as much as slaunders arise of it, while the brother hateth the brother.

1. Iohn 2. The contrarye to this cause saint Iohn putteth charitie, where he saieth, hee that loueth his brother dwelleth in light, and slaunder is not in hym.

Partes. ¶ Of one sorte is this slaunder, whereby the brethren bee offended of the false and to frée brethren, yet haunynge respecte to the causes, this slaunder may bee deuided into slaunder that riseth of doctrine, and that Diuision. riseth of manners or examples of lyfe. Also to the place of partes of this slaunder may be referred also another slaunder, which the godly do suffer through the happye luche of the naughty persons and hypocrytes while they see that all thinges prosper with them.

This offindinge now a dayes entangleth many, which measure and way the goodnesse of learning by the successe of naughty hypocrits, as though their doctrine were there-
1. Cor 2 d. fore sounde because they be in best reputacion, and bee counted the wyse, the mightye, the ryche, and greate men in the worlde Agaynst this slaunder Christe oftentimes armeth hys disciples, comfortynge them against the slaunders of the crosse. Item the Apostles euer amonge doe arme good mindes against this offending.

And

And amonge other places this text of saincte Paule is notorious, where hee sayeth: vyle thinges of the worlde, and thinges whiche are dispised, hath God chosen &c.
To this kynde of sclander pertaine all the bountifull thinges in the worlde, as wisdom, power, riches great men.

Effectes of offendinge.

Effects of sclaunder wherby good men be offended be these To pulck away the weake brethren from the simple worde. To make doubtfull consciences of the trouth of the christen doctrine. To stirre weake mindes to sclaunder the true gospell, and to receiue false opinions.

Spitish course.

To bring to passe that weake brethren shall folow euyll examples and manners, whiche the rashe brethren, and for the moste part to much spitifully vse amongst suche as haue not yet hard the pure kynde of learninge, or bee not yet throughlye entred in the same. To chase awaye weake myndes from the Gospell causynge them to condempne and vterly to disalowe it, and to retourne agayne to popishnesse, and wicked doctrine. For the auoydynge of these effectes the threates of Christe are to be read. Mathew. xviii.

Item Romans fourteene and fyfteene, where amonge other thinges the Apostle saieth: lose not him with thy meate, for whom Christ hath dyed.

Contra-

## Contraries to the whole offendinge or slaunder.

Contraries

Contraries to sclaunder be these. To say sclaunder onely commeth of doctrine. To say that vnto doctryne and maniers of life all sclaunders can not bee conuenientlp referred. To say of power, wisdome, riches and other greate thinges in the worlde sclaunder neuer ryseth, where as in deede these thinges be for the most parte causes of euell manners. For power, wisdome and riches, doe chaunge very often tymes the maners of men. To denye the Pharisaical or Hipocritical sclaunder wher by the Pharisees & Hipocrites be offended. For there is one generall Church in which bee both good and bad, Godly and Hipocrites. To say no man can so bee offended that he shall vtterly be destroyed and lost. To holde that the commaundement of God ought not alwayes to bee preferred before sclaunder.

To say the weake consciences haue alwayes iust causes to bee offended, when they se clocked relygion and vngodly destroyed. or therfore concorde disturbed, debate raised in the church, comminaltyes and empires brought to nought when the weake consciences se this thinge done they ought to cõfort them selues with this sayinge. It is better to obeye God then men. To holde that

that scripture forbiddeth all sclaunder. For here is that sclaunder excepted, whereby hypocrits be offended, which offendinge ought not to be eschewed in suche wyse as we shall denye the true doctrine. or leaue necessarye workes. To hold that we must vse the christē lyberty euery where in all thinges amongest al men, whether the weake be offēded or not. This errour thapostle destroyeth sufficiētly where he sayeth. I am made al thinges to al men, weake to the weake &c. that I might win all men to Christ, To say by the same reason we may vse maners amongst all men as wee vse the right doctrine amongest all. This errour answereth S. Paule by his example, whiche without doubte kept not in the pure worde and yet in the meane season the occasiō of the weake so requiring he sufkered Timothe to be circumcised. To holde it not lawful to vse the lyberty where stubburnesse is and not weakenesse, or where mens tradycions or Moyses lawes be matched with the gospell, or necessarylye required vnto righteousnes. Against this errour serueth the example of Paule, whom durste kepe Titus vncircumcised. To denye that charitie is the mayster in moderatinge and gouerning the sclaunders of manners or in letting the same.

Scripture forbiddeth not all maner offending.

Libertie is not alwayes to be vsed.

Difference betweene maners and doctrins.

Actum 16.

Of the kingdome or reigne of Christ. Cap. 51

The Churche and the reigne of Christe signyfie all one thinge wherein GOD

reigneth in his subiects that be godly by the worde, and wherin the godly do reigne ouer all spyrytuall enemies, ouer sinne, the deuill, death, hell &c. But for as much as this worde reigne or kingdome seemeth to set out the name of Churche, and to make it more tryumphant and more magnificent, therefore I think it good to put before your eyes a compendious tretise of the kingdome of Christ.

Diſcriptiō. The kingdome of Christ is spiritual consisting in the conscience, and making spiritual subiects, that is, which be led with the spirit and in whom Christ raigneth by the holy spirit, and by his worde here in earth, but sitting on the right hand of God the father to make intercession for hys subiectes and to defende them, yea and to geue them iustification and spirituall goodes for euerlasting lyfe. This their king as wel in doctrine as in maners of lyfe is this spyrituall kingdome, hys subiects ought to folow as their guide and captayne.

This reigne is begun here in faith and spyrite, and shal be finished to the full perfection after this lyfe euerlastingly. That Christes reigne is spiritual is proued by Christ wher he sayth: My kingdom is not in this worlde. Now that which is spiritual agreeth only to the conscience. I cal the raigne of christ spirituall of the effect that it maketh spyrytuall eyther bycause the subiects of this kingdom be led and ruled of this spyrit, either bicause this kingdome onely stretcheth to spirituall

Probacion

Iohn 18.

thinges

thinges, or finally because he maketh his subiectes kynges ouer all spirituall enemies. It is called the reigne of Christ because Christ is the author of it, the preseruer and ruler in this reigne or kingdom. The holy ghost and the worde be meanes wherby and wherwith Christ reigneth in this kingdome. For to this intent the holye ghoste is sent where Christ ruleth that he should glorifie hym, expound and proclayme hym: Iohn. xiiij. xv. and xvi which mought leade vnto al truthe, that is, mought declare Christ the kinges will in the harts of the godly, his proclamacions, his commaundementes, his benefites, and therewith all mought make vs obedient subiectes. But all these thinges he the holy ghost worketh not but by the word, as the apostle teacheth. Rom. x. And least no man shoulde doubt eyther of the power of Christe the kinge, or shoulde not knowe hys seate, or would thinke hym not to regarde his subiect, let hym know that Christe the kinge sitteth on the right hande of God the Father, of equall power, and beinge with God the father, both to defende his subiectes, in that hee is king, and to make intercession for them in that he is priest. Iustification and euerlastynge lyfe be benefits and priuileges of the kinge Christ, where with hee hath rewarded, and yet daylye doth rewarde his subiectes, and which by his continual sute, he obteineth and getteth for his subiectes.

The seat & throne of Christ.

what rewardes the kinge Christ sheweth to his subiectes.

But now what the subiects ought to folowe in this kyngdome, they must learne of theyr kyng Christ as well in doctrine as maners of lyfe, and thus the scripture propowneth our kynge Christe vnto vs for an exemplar whom we should folow. So Christe hath
1. Pet 1. imbraced the onelye wyll of God, hath preached it and declared the same to men. So we in lykewise beside the pure and sincere worde ought to imbrace nothing more desirously ne ought to preach & declare any thing more often. And as pertaining to ỹ maners of life, so Christ being reuyled, reuiled not agayne being cuyll intreated, rendred not euill for euill. So Christ disturbed not temporal polycies, wherfore neither we ought to disturb them. Christe bare the crosse pacientlye wherefore we ought also pacientlye to suffer. Finaly for as much as this kingdome is spirituall and euerlasting and not seene with ỹ eyes. Therfore it is only with faith and the spirit espyed and begon which after this lyfe shall in ỹ very thing selfe be opened and made manyfest euerlastigly, & as thapostle saith euẽ face to face. The causes of this kingdome be god the father whiche ordained it and with promises confirmed it. Christ in whō this kingdome was constitute and which is the kinge hereof. The holy ghost is cause in that hee sanctifieth and with sundry gifts furnysheth this kingdome. And like as these causes bee not carnal but spirituall: so neither the kingdome institute of them can be carnal.

Causes of the reigne of christ.

The

The meane whereby this realme is administred is Gods word by which the holy ghost worketh in the same. Now the way that a man may come into this kingdome is declared sufficiently in the places beefore. The kingdom of Christ is not deuided into parts for euen as there is one king of this kingedom, so his kingdom is one, that is to say spirytuall, consistinge in the consciences of men and beginneth heere in fayth to bee consumate and made perfect after hys lyfe eternallye.

One onely spirituall kingedome of Christ.

Effectes.

The effects of the raigne of Christ, be partly taken of Christ the king, & partlye of the subiects. The effects of the king Christe bee nothing els but benifites & priuileges which God bestowed vppon hys subiectes, and bee these. To geue remission of sinnes. To delyuer and enfraunchise the consciences from all outwarde thinges as appertayninge to iustification. To delyuer the subiectes from the power of sinne, and of death. To defende the subiectes from the power of the deuil, of the world and from all euils. To geue the holy ghost that may rule, defend, guide, stay, and keepe his subiects in his realme. To make intercession vnto the father for his subiects, & play the aduocate. To make hys subiects kings ouer al spirituall enimies, ℣ is to say, sinne, the deuill, death, hel and the worlde also, according to the saying in the reuelation of John, where is sayd, that Christ made vs Kinges and priestes.

1 pet 2. To make his subiectes priestes so that they may offer spirituall sacarifices to god accordinge to the sayinge of Peter, ye are made a spiritual house, and holy priesthode for to offer vp spirituall sacrifices acceptable to God by Iesus Christ, & therefore the subiects of this kingdome be called a kyngly or royall preisthode of the sayd Peter. And of John in his reuelation they bee called the priests of God. To reward his subiects with euerlasting lyfe which in faith and spyrit beginneth here and shalbe perfected after thys lyfe eternally. Sēblable effects may bee brought hither out of the effects of christ set out before. Also of ẏ places of abrogation, and of the christen lyberty. The effects of ẏ subiects of this kingdome be gathered of the obedyence, which they owe to their king christe, to thintent they should folow him as wel in doctrine as in maners of life, as, To loue & imbrace ẏ same word. To teach ẏ same word ẏ christe taught. To cleue to ẏ worde of christ faithfully according to ẏ example of him. To proclaime christ their king To magnifie him To beleue & haue affiaunce in christ ẏ he wil saue, kepe & defend them, & also ẏ he can doe these things Not to shrink ne swarue from christ their king trayterously vnto sathan & his kingdom. To execute louingly al ẏ commaundements of their king Christ. To deny them selues, and to thinke no goodnes of thē selues in respect of this christ their king To suffer by the example of christ their king

1. Pet 2 b. Apo 1 b.

Effects proceedinge of the sub.

pacient-

ficientiy. To flee vnto Chzist their kinge in temptation oz affliction, & not vnto wepons, vnto the swozd wherby thou maiest defende thee, & ỹ also by the exãple of chzist thy king, which when hee was afflicted in ỹ crosse hee fled by prayer in faith vnto the father. To honour tempozal rulers, to obey them, not to chase thẽ away, not to disturbe cõmon weales oz inuade empyzes, and other mens dompnions, and all this by the example of their king chzist. To loue not onely their frende, but also their enemies by the exãple of chzist. Not to render euill foz euill, but good foz euill by the example of Chzist. To be seruant to all men and contrary to no man, and that by the example of chzist their king. These & semblable effects innumerable may be gathered of ỹ obedience of the subiectes of this kingdome which foz the most parte standeth onely in imitation ỹ subiects should folow chzist their king in doctrine, & in maners of lyfe, & so by all things obey chzist euen as hee obeyed the father &c. Item ỹ title of church tofore expounded geueth moze effects of subiects, foz there is no difference betweene the church & the kingdom of Chzist, but ỹ in ỹ expounning of the kingdome, ỹ benefits and priuileges of the congregation be moze euidentlye eſpyed which it taketh at chzistes handes, and hym whom in this kingdom we call kinge, in the church we called head.

Contraries to the kingdom of Chzist are these. To graunt the kingdome of Chzist to bee carnall oz tempozall oz of this wozlde,

Contraries Papisticall Luc 13.

To binde Chzists kingdome to outwarde obseruacions contrarye to this of Chzist. Myy kingdome commeth not with marking. To say Chzist the kinge of this realme sitteth on the right hand of god the father vdle, and nothinge regardinge here in earth his subiectes. This erroure is the Epicurians erroure. To say Chzist ascending vp to heauē lefte his kingdome here in earth vnto ỳ pope his deputie to be administred of him, which erroure is against ỳ eternal raigne of Chzist his eternall bychoprich and priesthode. To say there may be true subiectes of this kingedome which beleue not. To say Chzist ruleth his kingedome by other meanes than by the holy ghost and his worde. To deny this kingedome to beginne here in faith, and in spyzite, after this life to endure eternally. To hold that the subiectes of this kingedome owe an other obedience thē that which Chzist their kynge vsed towardes God the father which was of al the most perfecte. To say Chzist the king in his kingedome is onely to be folowed in doctrine, and not in maners of life. To deny that in this kingedome generally taken be hipocrites, & shalbe to ỳ ende of the worlde. To holde ỳ Chiliastes that Chzist shall reigne here in earth a. M. yere ỳ the godly in all kinde of pleasures. To graunt with the Anabaptistes and the captaines of the erroure that is to say Nicholas Stozkey, Monetary Piperie and other new heretikes ỳ the godly here in earth shall set vp a corporall and ciuile kingedome

The errour of Epicurians. The detestable heresye of papistes.

Chiliastes.

Anabaptistes. Stozkey Monetarie Piperie.

all

all the vngodly put downe.

This erroure those furious persones haue taken forth of the psalme wher it is written in this wise, let the saynctes bee ioyfull with glory, let them reioyse in their beddes, let ye prayses of god be in their mouth, & sharpe swordes in their handes, that they may bee auenged of the heithen, and rebuke the people ye they may binde their kings in chaines, & their nobles & linkes of yron. That they may be auenged of them as it written, such honoure haue all his sainctes. This psalme they haue carnally wrested to their purpose wheras if it bee well considered it maketh nothinge with them all. Item it is contrary to this doctrine to forbid vnto the subiectes of this kingedome politike or ciuill workes. As to beare any temporal office, to playe the kinge, the maire, the counstable, ye sherife, or any other inferiour romes, to bie, to sel, or to exercise any maner of constracye in ye world. psalme 149

Of resurrection Capi. Lii.

The resurrection of the dead is wherby in the last day al men shall rise againe from death, the good to euersting life, ye wicked to euerlasting punishmēt. Diffinicion

Probacion of the diffinicion.

Meruell not at this (saith Christ.) The houre shall come when all that are in the graues shall heare his voyce, and shall come forth, they that haue done good vnto the resurrexcion of life, but they ye haue done euil, vnto the resurrection of damnacion. John. 5 c. Mat. 5.

The vniuersall cause of the resurrection is ye

promise of god, whereby god promiseth in scripture the resurrection. Hither also may be reduced such places of scripture as treate of the resurrection, namely Esay xxxvi lxvi. xxiiii. Daniel. xii. Oseas. xiii. Iob. xix.

Beside the forsayde cause of resurrection Christ also is cause specially for the godly, accordinge to Paule. i. Corinthiorum xv. where he proueth the resurrection by the example of the resurrection of Christ in this wise. Christe rose from death to life, Ergo the dead also shal rise againe. The same argumēt he vseth in his first epistle to ye Thessa. capi. iiii. where he sayth in this wise, for if we beleue that Iesus died, and rose againe, euen so them also which slepe by Iesus, god will bring againe with him. In ye same place the apostle also describeth the maner & forme of the resurrection.

The resurrection shall be one single thinge & common to all men euen an vprisinge aswell of the vngodly as of the godly but vnto diuerse endes. For asmuch as two sortes of men shall rise againe a godly and vngodly, therfore ther be ii. sortes of fynall effectes to be made of the resurrection. The vngodly shall haue these effectes folowinge them. To rise vp vnto euerlastinge life. To be with ye Lorde alwaies according to Paules saying. And so shal we euer be with the Lorde. The vngodly shall folowe these effectes. To ryse againe to euerlastinge punishmentes. To be for euermore with the deuil and his angels. Contraryes to resurrection be these. To de-

Partes.

Effectes.

Iohn 5
1. Thes 4 d
Iohn 5.
Mat 5.

nye

ryse & the Saducians Simonians, Archon-
tickes, Hierarchites & other heretikes ẏ re-
surrection of the dead. To say with the Chi-
liastes that there shalbe after the resurrectiō
in earth a ciuill kingdome induringe a thou-
sande yeres, in which shall raigne ẏ godly &
Chryst in all kindes of pleasure. To holde
with the Selucians ẏ wher shal be no resur-
rection at al, in time to come, but ẏ it is nowe
dayly made in the regeneracion of the childz
of god, To say & the heretikes of Araby ẏ
the soule perisheth together with the body.
To be of the same opinion ẏ manicheus was
which saide that ẏ hearers or disciples were
resolued into the electe or baits of the elect,
and that the other soules returned into wilde
beastes. To holde with certaine heretikes
that the soules of wicked persons be conuer-
ted into deuils and into other beastes accor-
ding to their desertes. To say the dead forth-
with after their death do rise againe by the
example of Chryst. Againe whom Tertu-
lian disputeth in his booke de resurrectione
carnis, to holde with the Epicurians and
with certaine other philosophers ẏ al thinges
be at a point after death. To holde with
Marcion, Basylides, and Valentinus that
we shall not ryse agane in flesh. To holde ẏ
the whole man shal not rise againe but onely
eyther the flesh, eyther the soule, eyther ẏ spi-
rite, against which errour disputeth copiously
Tertu. in his boke de resurrectione carnis. To
graūt a spirituel resurrectiō after this lyfe,

Contrarie Sadducians.
Simonians
Archōti s.
Hierarchites.
Chiliastes
Selucians

Epicurians.
Marcion.
Basilides.
Valentinus

To

To hold any other causes of the resurrectiō than the promise of God and the resurrection of Christ for whose cause the godlye shall ryse agayne, and for whose contēt the vngodly shall be damned rysing againe to their eternal dampnation. To make two resurrections one of the flesh or body, an other of the soule or spirite. To hold with the Anabaptistes that the soules of the damned persons shal ryse agayn the second time vnto euerlasting lyfe when they haue once suffered punyshment ynough for their sinnes. This errour they haue taken by the occasion of that text in the psalme where it is sayde, Non imperpetuū irascetur deus neque in eternum cōmouebitur. God shall not be angry perpetually, neither shal he be moued for euermore.

Anabaptistes.

4. Esd 4 d.

Item out of the fourth booke of Esdras where hell is lykned to a Matrix. To dispute fondly and superstitiously beside the woorde of God of the maner and forme of the resurrection.

Seducians.

To iudge of the resurrection after the iudgement of reason leauing the word, lyke as Saducians doe iudge of the resurrection in the gospell, where Christ calleth them backe agayne from the iudgement of reason vnto ỹ word of God, saying: Haue ye not read in the booke of Moses. &c.

Mar 12. d Mat 22. Luc 20.

Differipci3

## Of euerlasting lyfe. Cap. 53

Euerlasting lyfe is a certaine and sure knowledge of God and of our Lorde Jesus Christ, which begineth here in fayth vnder a sure hope, and in spyrite,

ryte, and shall bee made manyfest after this lyfe vnto perpetual ioy and immortall inheritance As thou hast geuen vnto him power ouer euery flesh and al which thou hast geuen Probacion vnto him that he may geue vnto them euerlasting lyfe Now this is the euerlasting life that they should know thee onely to bee the true God and whom thou haste sent Jesus Christ. The rest of the diffinitiō proueth the Apostle Peter in hys fyrst Epistle Capi. 1. Blessed be God ỹ father of our Lord Jesus Christ which through his aboundant mercy begat vs agayne vnto a lyuely hope by the resurrection of Jesus Christ from death, to enioy an inheritaunce immortall and vndefiled and vnperishable reserued in heauen for you which are kept by the power of GOD through fayth vnto saluation, which is prepared already to be shewed in the laste tyme, when ye shal reioyce. though nowe for a season, yf neede require, yee are in heauinesse through manyfolde temptations that youre fayth ones beinge muche more precious then golde that perisheth. though it be tryed with ỹ fire, might be founde vnto prayse, glorye & honor at the appearyng of Jesus Christ. &c Also the apostle saith, we see now in a glasse euen in dark speaking, but then wee shall see face to face.

The effects of euerlasting life appeare also in other places euery where in scripture, as apo. 21. 22. Pe. 3. Esa. 30, 63. 66. and they ought to be gathered by the contrary of the effects of euerlasting punishment which abideth

abideth for the vngodly.

Causes. The cause of euerlastinge life is the promise of god. For because God hath promised euerlastinge life to such as beleue in Christ, therfore they receiue it. Therfore also the apostle calleth euerlastinge life the gifte of god, and

Rom 6. in the ini. capi. to the Roma. he ascribeth ỹ inheritaunce not to the lawe but to the promise. Christ is the person for whō God hath promised eternall life. and for whō it is geuē accordinge to this of Christ. Verely verely

Iohn 5 c. I say vnto you he that heareth my wordes, and beleaueth on him that sent me hath euerlastinge lyfe, and shall not come into dampnacion but is escaped from death vnto life.

Item, Christ giueth euerlasting life to such

Iohn 17. as cleaue vnto him by faith accordinge to this. Al whom thou hast geuen vnto him, he shall giue them eternall life. To these causes may also faith be added. For faith taketh hold of Christ, and so iustificacion ensueth:

Partes. but vnto iustificacion is eternal life annexed.

Eternall life is not cut into partes but the scripture calleth life eternall one certaine and

Esay 66. perpetuall ioye in a newe heauen and a newe earth in which the godly shalbe euerlastingly

Effectes. with god and shall worship god accordinge to Esay the prophet: and all flesshe shall come to worship before my face. The effectes of eternal life be taken chiefely of the commodities and ioyes ensuinge in the life to come, & be these: to haue eternall ioyes. For in the euerlastinge life shal cease al wailinge, al sorowes, finally al afflictiōs & sadnes. Apoc. xxi.

And

And god shal wipe awaye euery teare from theyr eyes. To ioy & reioyce euerlastingly.

To worship god perpetually, not to fele any more sinne, death, & persecutions. For death also shalbe vtterly deuoured, and God shall wipe away euery teare, as afore I said. Certes these effectes and semblable of eternal life be far from all vnderstandinge of man. For euerlastinge life is such a thinge as is beyond the capicitie of man, and aboue all humaine thinges. As also Christ teacheth where he saith that in the resurrection of the dead, they shall nether marry nor be genen in marriage (that is to say) no earthly nor carnall thing shalbe in the euerlastinge lyfe.

Esay 65 66.

Ado 21.

Mat 2. c.

Luc 20.

Mar 12.

Contraries to eternall life be these. To say there is any other more principall cause of euerlasting life then the promise made to the beleuers in christ. To graũt that euerlasting life chaunceth for our works or merites. To say euerlastinge life is a due reward for our workes. To say from purgatory is the way to euerlastinge life. To hold that the wicked and the deuils shal ones at last come to euerstinge life, after they be ones sufficiently purged. To dreame, any carnall thinge of euerlasting life as of pipinge & daũcing, of eating and drinkinge, of delycate fare &c. To iudge of euerlastinge lyfe by naturall reason, leauinge the open word of god.

Contraries

Papisticall

Popishe errour.

The errour of the Anabaptistes

Of prater. Capi. liiii.

PRaier is an askinge ẇ faith of some thing of god, with an affection of harte, & is geuing of thanks for ẏ benefits receiued of god.

Disciption.

This

Probacion

This description of prayer is plaine because of the two kinds of prayer petitiō, & thanksgeuinge: Concerning the effection of ỹ hart, we be aduertised by the prophet Esay. This people (saith the Lord) approcheth vnto me with their mouth, and honore me with their lippes, but their harte is farre from me &c. Esay 29. Concerninge faith Christ saith. Marke xi. Therfore I say vnto you, what so euer ye aske when ye praye, beleue that ye shall haue it and it shall be done vnto you.

Partes. Inuocacion Petition.

There be two kindes of prayer, callinge on, or petition and geuinge of thankes. Calling on or petitiō is in which God is called vpon in some thinge, or wherin any thing is asked of God. To this kinde of prayer pertaine such psalmes as be petitionary or inuocatory in which thou maist very well beholde the force, nature, and forme of callinge on. Such be these Psalmes xi. xii. xxi. xxiiii. xxxiiii.

thankesgeuinge.

Geuinge of thankes, is wherby we render & yelde thankes to god for the hearing of your prayer, and for thinges receiued of god. Vnto this kinde of prayer, pertayne such psalmes as be demonstratiue conteininge prayses and thankes for the deliuerye out of perils, & for other benefites, as be these Psalmes iii. xvii. xxix xxxix.

Causes.

Causes of the whole prayer be the cōmaundement, promise, fayth, and necessitie. Of the two former causes, thus speaketh Christ. Aske, and it shal be geuen you. 1. Iohn 6. Item, what so euer ye shall aske the father in my name he will geue it you. Of faith

speaketh

speaketh Paule. Ro. x How shal they cal on him
yͤ whom they haue not beleued. Item, Mar. xi
Christ saith: what thing soeuer in your prayer
ye aske, beleue that ye receiue it, & it shalbe done
vnto you. Undoubtedly vnto Christ for whose
cause we be hard of God the father, is required
fayth, which taketh holde of yͤ promise wherby
god hath promised yͤ we shalbe hard in Christ.
This faith is expred very well in yͤ miracles of
Christ in yͤ gospel, wher alway before any mira-
cle was declared, fayth went before, although yͤ
euãgelistes haue not alway set it out. Necessitie
the fourth cause of praier, proueth Esay yͤ pro-
phet wher he sayth: Lord in their straites they Esa. 19
haue sought thee. So Susanna forsaken of all,
began to crye to yͤ Lorde: so Jonas yͤ prophet Dan. 13
being in yͤ whalles belly poured out his prayers Iona. 2.
to god: so Dauid euer among praieth in his ne-
cessities & perils, he is heard & giueth thanks to
god. So also Christ in yͤ orcharde praieth. And Mat. 16.
these forsayd causes doe properly belong to in- Mar. 14.
uocation or calling on: thanckesgiuinge taketh Luc. 22. 6
his proper cause of the duty. For in yͤ we be the
people of god, god heareth vs: yea & in maner
he ouerwhelmeth vs w̄ his benefits. Therfore
we owe of duety to rẽder thankes, beside which
God requyreth of vs none other recompẽsaciõ
or reward for his benefites, as euery where the
scripture testifyeth.

The effectes of prayer that demaundeth or cal- Effectes
leth on the Lord, be these. To be harde of god. of deuotion
To obtayne our demaundes. To be delyuered & inuocatiõ
from euil or perils. But these effectes do not
chaunce euen for the selfe prayer sake, but for

the promyse sake added to the prayer, according to this, aske and it shalbe giuen you. Now by-
Math.7.b, cause Christ byddeth vs pray, and hath promised hearing of the father, euen therefore we be hearde. Furthermore these effectes be brought forth of god, and somtymes they folow not the prayer which thinge neuerthelesse is not done wythout our great vtilytye and profyte. For lyke as a wyse and prudent father gyueth not
Note this similitude, forth wyth all thynges to his sonne that he asketh vnwiseli, or of other causes, so the heauēly father knoweth thopportunytie of tyme when to giue, to graunt, & to heare vs, and that for our incredyble profit, wherfore no tyme of heatynge ought to be appoynted vnto God. But when we haue made our prayer, we must abide wyth all patience tyll it pleseth God to graunt vs our requestes from whens therfore procede these offyces of praier. To pray alwayes. Eccl. 18. Be thou not letted alwayes to pray. Item in the Gospell of Luke we bee commaunded of Christ styll to pray and not to faynte. Looke
Lucke.17. ther vpō the parable of ẏ wycked iudge. Item
Collo 4, to be instant in praier. To pray without ceasing
1. Thess.4, Theffectes of giuing thankes to God be these:
Theffectes, of thanckes giuinge. To praise god, to rēder thanks to god, to magnyfie god, to confesse his name: These effectes
Ebre.12.f. be called in scripture the sacryfyces of prayse, and fruites of our lyppes, whych we offer to God for hys benefites towardes vs. Now as in theffectes of peticion and inuocation be excluded the cyrcumstaunces of tyme and of places, so also in thankesgiuing.

Contraryes. Contraryes to the true prayer are these. To

make

make of prayer a worke that of it self deseruch iustyfycation, hearing and other thinges. To worship sainctes: to call on sainctes. To bynde prayer to certeyn circumstaunces of places, of tymes. &c. To pray wythout fayth and hope of hearing. To pray wyth a waueringe mynde. To pray without necessytie or when thou hast not occasion to demaunde anye thinge of God. To mumble vp certayne psalmes or prayers in vayne, contrary to the seconde cōmaundement thou shalt not take the name of God in vayne. Not to praye or call on God or gyue thankes for benefites receyued for hym, sith we haue a commaundement to pray, to call on, and to giue thankes. To holde that our prayers be hearde of God euen for our workes sake bycause we pray, and not bycause of the promyse made that the prayers shalbe heard. To leue praying whē God heareth vs not forth wyth. To expounde the commaundemēt of scripture of praying alwayes, night and day, to kepe in the temple and to mumble vp prayers. To pray to thintent thou mayest be sene and praysed of men, after ẏ facion of hypocrites. Mat. vi. To be a blabber & pytter patterer when thou prayest. Mat. vi. To prefer or match prayers deuised of men with ẏ Lordes prayer, named the pater noster. To deny that God doth defer the tyme of hearing vs to our owne profit and commodytye. To denye ẏ praier may be aplied for ẏ necessities of other

The errour of Fryers & monckes. The errour of soynte men.

The errour of temple men.

Hipocrites. Pitter patterynge.

Of Rule. Capi. Lv.

Rule is Gods ordynaunce, to appoynte good and profytable thynges to be done to punyshe the fautye, and saue the

Diffinition

vnfauty, which is to bee obeyed, not onely for wrath, but also for conscience sake.

Proues of this diffynicion.

There is no power (sayth Paul) but of god, the powers that be, are ordained of god, whosoeuer therfore resisteth power, resisteth gods ordynaunce And they that resist, shall haue to thē selues damnatiō &c Hither perteine many sentences out of the prouerbes of Salomon, which confyrme the cyuill and temporall power to be the ordynaunce of God, as this sentence: Per me reges regnant. &c. By me the kings reygne & prynces make iust lawes, through me Lords beare rule, and all iudges of the earth execute iudgment. Here Salomon signyfieth that the temporall wower is ordeyned by the worde of God. Item he sayth: Diuinacio in labijs regis, in iudiciis non errabit os eius: that is, diuination is in the lyppes of the kinge and in iudgement his mouth shall not erre &c. The offyces and partes of a ruler bee declared of thapostle Paule by these wordes: wylt thou be without feare of the power, doe wel then, & so shalt thou be praysed of the same, for he is the minister of god for thy welth. But if thou do euil: thē fear, for he beareth not the swerde for nought, but is the minyster of God to take vengeaunce on thē that doe euyll. The selfe same offyces be put of Peter. i. Peter. ii. Furthermore the ruler ought to prescribe and commaunde his subiectes such thynges as be ryght profytable, and to punysh the euyll, and saue the innocente for the conseruatiō of publyque peace and honesty. And lyke as rule is thordynaunce of god, so the

Roma.13.a.

Proner.8.c.

Pro,16.b.

Ro13.b,

ordynaunce

ordynaunces of the ruler and his offyces God ascribeth to hymselfe, least a man shoulde contemne the or set them at nought, accordyng to ỹ sayde text of Salomon, diuinatiō is in ỹ mouth of ỹ kyng neither his mouth shall erre in iudgement. Item a true measure & a true ballaunce are the Lordes, & he is ỹ author or weyghtes. Pro.21,b,

The office of the ruler concernyng the prescribing of ryght and profitable thynges in a commom wele is set forth by a goodly descriptiō of Cicero in his .ii. boke de legibus. But cōcernyng our obedyence towardes the ruler, thus wryteth thapostle in his Epistle to the Romans. Wherfore ye must nedes obey (saith Paul) not for feare of vengaunce onley, but also because of conscience, ỹ is that ỹ conscience be not spotted with sinne. Hither pertayne such sentences in the prouerbes of Salomon as teach that rulers are to be feared, as Pro.xvi. Indignacio regis nuncium est mortis, at vir sapiens placabit. The kynges displeasure is ỹ messēger of death, but a wise mā will pacify him. Item in an other place. The terrour of ỹ kynge is as the rorying of the lion, he ỹ offendeth him his soule sinneth. Cicero,

The causes of rule be these: god whose ordinaunce it is, & the persōs ordeyned to elect the ruler (wheras it goeth by electiō) or a iust tytle of inheritaunce (wher it goeth by succession) of bloud to thyntent all thinges bee done in order. The formal cause is take out of the priuileges of the Emperours, Kinges, and Princes, or by any other vsage whereby the ruler is constituted. Causes.

Partes. Of temporall rulers, some is superioure and head, other be inferyours and vnder powers.

Effectes. The effectes of the magistrat or ruler be his selfe offices, whych he exercised for the profyt and auayle of his subiectes, as to prescribe that is egal and profitable. To ordeine and institute a certayne and sure policie stablished with good and honest lawes. To defende the gyltles, to

1. Pet. 2. punishe the gyltye, to put of wronges. To mayntayne tranquilytie and quietie. To defende a peasible and quiet lyfe, for to that purpose will the apostle that subiectes shoulde pray for their kynges, euen that we may lyue (sayth

1. Ti. 2. b he) a quiet and peasible lyfe in all godlynes and honesty. To reuenge wronges done to his subiectes.

Rom. 13. To punyshe cuyll. To be dread of euill doers. To preserue and conserue a publyke honesty and peace in the worlde. Of this effect and office haue wrytten many excellent, wyse, and politikely learned men, as Plato. Aristotle, Cicero, and other. To accept the worde of god according as is commaunded in the ii. Psalm. Nunc reges intelligite. Nowe ye kynges be ye wyse, be ye learned, ye ỳ are iudges of ỳ earth. Serue ye ỳ Lord with feare. &c. Now, to serue the Lord with feare, is to receiue and take his worde. Item the office and partes of a prince is to se ỳ the true & sincere religiō of god be set forth to his subiectes, according to the example of Salomon who ordeyned the offices of the Priestes by certayne courses and dayes. Item according to the example of kinge Iosaphat. ii.

2. Pa. 8. Para. xviii. of Ezechias. ii. Paralipominum 18. Item in the booke of Iosue. Capitulo. viii.

Plato. Aristo. Cicero.

it is written how Josue the captaine red vnto the people the boke of Deuteronomie, euen al the wordes of the lawe, both the blessinge and cursinge, accordinge to all that is written in the boke of the law. Finally it is the office of the ruler to nourysshe and maintaine the teachers of the pure religion, vnto which office the prophet Esay exhorteth the rulers, where he writeth that kings shall be the nourishing fathers of the church, and Queenes shall be the nourishing mothers. Esa. 49

Contraries to the lawfull rule and temporall power be these. To deny that temporal power is the ordinaunce of God, contrary to the open place of Paule Romano. xiii. To saye in depressing the dignitie of temporal power that is the ordynaunce of nature. To holde that temporall rule is a casuall ordinaunce, which men ordayned amongst them selues by fortune and chaunce, as they dyd other thinges. To say that an vngodly ruler ought not to be obeyed in temporall or ciuill thinges, contrarye to the example of Joseph, of Daniell, and other saints whiche haue lyued vnder wicked magestrates, in high obedience. Contraries and errours

To holde that the gospell doth abrogate ciuill power, wheras in deede the gospell oneiye pertaineth to the conscience, and in such things as we haue to doe with God. To denye that wee owe obedience in all ciuill thinges vnto ciuyll Magistrates and tiraunts, contrary to ỹ place of Peeter whiche requireth obedience vnto the heads, not onely if they be good and curteous, but also if they be frowarde. To say there Euen tirats ought of a christen mā to be obeied, 1. pe. 2.

is any other cause of disobedience of some subiectes towardes theyr rulers then the iudgement of reason. For wheras reason vnderstandeth not ỳ the temporall power is ỳ ordinaūce of God it dysdeyneth & thinketh it a thing vnworthely to obey. To deny ỳ a good rulers is singuler gyft of God, contrary to the place of Ecclesiasticus where it is sayd.

Ecc.x,a. The power of the earth is in the hand of god, and when his tyme is hee shall set a profitable ruler vpō it. To deny that an euyll ruler is giuen for the sinnes of men, contrary to this of the Prophet For the sinnes of the people hath he made hypocrites to raygne. Also the prophet Esay. capitulo. iii. I shall giue children to bee theyr prynces (sayth the Lord) and babes shall haue the rule of you. Item Salomon sayeth in his prouerbes. Bicause of sinne the lande doth Pro.28.a. oft chaunge hir prence. To graunt ỳ subiectes may auenge themselues of their owne iniurye, Mat.26.e. contrary to this of Christ. He that stryketh John.18.b, wyth the swoorde shall wyth the swoorde perysh. To deny that the counsels, the statutes, iudgementes, and the reygnes of kynges and rulers be of God, contrary to these places folowing. Prouerbiorum, vi, Diuinacion is in the lyppes of the kinge. Item Iob. God casteth not away the myghty ones bycause he hymselfe is myghty Prouerbiorum. xxi. The hart of the kinge is in the hande of the Lorde, lyke as ỳ ryuers of water he may turne it whether so euer he wyll. Item the weyghtes, and euen measures be the iudgement of the Lorde.

To holde we ought to obey rulers, commaun-

dinge

ying wycked thinges, contrary to this of Peter, it behoueth rather to serue God then men. Act 4 d.
Neither wolde Mathias as we reade in the first of the Machabees, ne hys sonnes in anye wyse obey the King Antiochus commaunding to sacrifice to ydols against the commaundement of God. In like wise neither the prophet Balaam would obey kyng Balac. 1 Mach 2 b
To saye that the electiō of publyque officers and magistrates doth not rather pertayne to princes, aldermen or such as be in authoritie, then to the multitude of subiects, which for their rudenes and lack of experience in ciuill thinges be for the most part voide of iudgement and blinded. Num 27
To hold that the felicitie of common wealths standeth in alteryng rules. To disturbe the common peace for the election of the ruler. To pluck violently vnto them the election of the ruler, against the olde priuileges, lawes, and customes. To vsurpe the office of a kynge or ruler without lawfull calling or election. To hold that God doth prosper such ruler as violently or tirrannycally, that is, without lawfull vocation vsurpeth any rule, contrary to ye open examples of histories and verye experyence. To grant that any empires or kyngdome may be constitute, and ruled without heroicall men indowed with noble and heroicall vertues, for which matter loke vpon Plato. To deuide the ciuil magistrate or ruler into the secular and spirituall ruler. To denye that such subiects as resist the temporall power & refuse ofttymes light burthēs be not more greuously punished of god, as the prophet Je. also wit- Plato 2. de Legibus.

nesseth. Thus sayth the Lorde, thou hast broken the cheines of woode, and thou shalt make for them cheines of yoron. To deny ẏ the dysobedience and sedicious subiectes against theyr prince and ruler be most greuously punished of God, accordinge to the example of Dathan, Abiron, and Chore, as is red in the booke of Nume. xvi. Item according to the example of Zambrye. To say ther may be such a prince or ruler as may please al his subiectes where as ẏ good kinge Dauid contrarily was reported of Absolon his owne sonne ẏ he was not egall in iudgement vnto the people, also Salomon ẏ he greued his people to much. To forbid with the Anabaptists temporal power vnto christen mē contrarie to the open examples of scripture whereas Joseph and Dauid which belened in Christ bare temporal rules, Cornelious as we reade in the actes was as officer of Rome. Itē the Centurion in the gospel with infinit other. To forbid vnto Christen rulers, batels in defence of their subiects, execution of iudgments with the sworde vpon the transgressours, and other ciuil offices wherby relmes and empiers be kept, maintained, and concerued. So Abraham was a christen man for the faith which he had in Christ, and yet neuerthelesse hee made many warres, So king Dauid and other. To say, that to play the ruler is to playe the theefe and robber. This errour is against the honesty of the offices of kings and rulers whose offyces be to defende his honest subiects, to keepe common peace. &c. whiche offices to doe, is not to play the theefe. For although there be found some

1. Reg. 15.

Holye and godly parsons haue borne rule

Swicked & knauishe errour.

some rulers which doe exercyse robberyes, pyllagies, and theftes, yet the office remayneth of it selfe good, neyther ought it to be dysprayſed, bycause of certayne euyll officers. To holde by this place of the gospell, the kinges of the gentyles haue rule ouer them. &c. That a christen man cannot beare office or rule. This erroure springeth of the mysunderstandyng of the comparison where Christ compareth the appostles which were subiects with kinges constitute in lawful rule. To deny vnto rulers their custōs, tributes and taxes, to the sustentacion, and mayntenaunce of theyr Empire or Kyngedome, contrary to the place of Paul, Roma, xiii, where he sayeth giue tribute to whome tribute belongeth, custom to whom customs is due. &c. To deny due reuerence to the ruler, contrary to Paule, who sayth: giue honour to whom honoure partayneth. To despose and put downe the magistrate and ruler by the subiectes, and to make new rulers, wher as theyr former rulars will not receyue the gospell, which errour was in maner the destruction of a sort of cities in Germany. To neglect the offyce commytted vnto hym, or negligently to regarde his office. For where as the scripture prescrybeth to officers and publique ministers—theyr offyces, it will haue them also accordingly to execut the same, to defende the good and punyshe the bad. Hither pertaine such exhortations in the prophetes as exhorte the rulers to earnest administraciō of the common weale, as Esay, 1. Lerne to doe right, apply your selues to equitye, deliuer the oppressed, helpe the fatherles to hys ryght,

Mat. 20. c.

Ro 13. b.

Ernest administraciō

right, let the widdowes complaint come before you. Item the prophet Zachary capi. vii Execute true iudgement &c. To regard slouthfully the offices of a ruler, when thou seest thy subiectes rebellious and seditious, which cuill by litle and litle destroyeth common wealthes.

## Of VVedlocke Capi. lvi.

Definicion

WEdlocke is the lawfull couple of man & wife, ordeined indissolubly to bring forth children, and to eschewe fornication. That matrimonie is the couple of man and wife doubteth no man. This worde (lawefull) excludeth al gile and fraude which may chaunce aboute persons contractinge matrimonye. Nowe the former effecte of matrimony, which is, that it is ordained to the procreation of yssue, prouyeth the place of Gene. capi i. Crescite et multiplicamini. Encrease, & ye be multiplied. The latter effecte declareth Paule to the Corin. writing: It is good for man not to touch a woman, neuertheless to auoyde fornication let euery mã haue his wife, and let euery woman haue hir husbande. As touching the institucion. God did institute wedlocke Gene. ii. I added this tearme (indissolubly) that is to say, vndeparteably or without breakinge, that a man should not thinke that wedlocke ones lawefully made can not be vndone and broken, which thinge Christ him selfe forbiddeth sayinge. That god conioyned, let no man seperate. Howbeit wher aduoutry cõmeth betwene, ther is no longer wedlocke. For ỳ promise geuẽ is brokẽ, wherfore in such cause it is lawful, accordinge to ỳ doctrine of Christ to seperat the persons which

Probacion

1. Cor 7

Mat 19 a

before

before were contracted in Matrimonye.

Causes of wedlocke be these: god the instituter, the consente of the parentes, or of such as supply their romes, and of the persons cõtractinge. Item the lawes as well natural as politique, the customes of the countrey &c. For matrimony belongeth also to ciuil & politique thinges, wherfore the lawes of nature, of princes, the customes of the countrie may not bee neclected aboute Matrimonye. Causes

Wedlycke is of one kinde, that is to wite, the laweful couplinge of man and wife, by the agrement of both. Parties

The effectes of wedlocke be these. To bringe forth children. Gene. 1. This effect although it properly belongeth to wedlocke. yet it chaseth not without the singuler blessinge of god or gifte of the lorde, wherewith god rewardeth such as feare him, accordinge to the prophete: Blessed are all they that feare the Lorde and walke in his wayes, thy wife shalbe as ỹ fruitfull vine vpon ỹ walles of thy house, thy children like the olyne braunches rounde aboute thy table. Lo thus shall the man be blessed ỹ feareth the lorde. To be a remedy against fornication. To be a signe of gods wil towardes vs in that we knowe this kinde of life please god, and therfore is decked with the promises of God, with the word. To be a token of the spirituall wedlocke and felowshipe, which is betwene the church and Christ accordinge to Paule. This is a great misterye but I speak betwene Christ and the congregacion. Effectes of matrimonie. Pſal 127. 1 Cor 7 & Ephe 5 g

Contraries to Matrimoye be these. To saye

Poligmie, that the having of many wiues together is forbidden.

say matrimony is not the ordinaunce of God, but mans inuencion. To say matrymony is a sacrament, iustifyng euen of the very woorke selfe. To holde a man may haue by Gods lawe moe wyues at ones then one, contrarye to the first ordinaunce of matrymony Genes ii. And they two shal be one flesh &c. Neyther is there read any commaundement in the olde testament for the hauing of many wiues, although examples doe testifie that it was in vse, and perchaunce also suffered at those times for increase of issue or for other causes. But the new testament doeth vtterlye forbid the hauynge of many wyues, and that by the authoryte of Christ, who bringeth vs backe agayne to the true instincte of Nature, and right ordynaunce of God.

To holde it a lawfull matrymony that is contracted against gods lawes of Princes, vsages of the country, consent of the Parentes, or of such as represent the rowme, ayaynst the consent of the contractours, or which is contracted betweene persons impotent, vnhable and vnmeete to the same. To holde that certaine matrymonies contracted against some of the causes afore sayde ought to bee dissolued and broken after they be made and can not be vndone.

Mar 6.19 Forbidding of wedlocke is the doctrine of deuils 1. Cor 7 d.

To holde that it is lawfull about matrymony to vse all maner of gyle and fraude. To saye the bare consent of the man and wife oughte make matrymony. To saye matrymonye may be broken for any other causes then for onely aduoutry.

To

To say sickness or other chaunce of fortune, either prosperous or aduers may breake matrimony ones lawfully contracted. To hold that the infidelytie or vnfaithfulnes of either of the persons in matrimonye breaketh matrymonye, contrary to the Apostle. 1. Corinthians. vii. To say it were not better to marrye then to burne in outward concupiscence and lustes. To exercise frowardnes and vngentles in matrymonye. To regarde matrymonye slouthfullye, or not to sustayne louyngly suche thinges as partayne vnto it.

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¶FINIS.